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RHEMES
AGAINST
ROME:

Or,
THE REMOOVING OF
THE GAGG OF THE NEW
Gospell, and rightly placing it in the mouthes
of the ROMISTS, by the RHEMISTS;
in their English Translation of the
Scriptures.

Which Counter-Gagg is heere fitted by the in-
dustrious hand of RICHARD BERNARD,
*Rector of Batcomb, in the County
of Sommerfet.*



AT LONDON,
Imprinted by *Felix Kingston*, for *Robert Milbourne*, and
are to be sold at his shop at the great South doore
of *Pauls*. 1626.

R H E M E S A G A I N S T R O M E :

THE REMOVING OF
 THE GAGG OF THE NEW

Gospel, and rightly placing it in the mouths
 of the Romes, by the Romes :
 in the light of the light of the

Which Counter-Gag is illustrated by the in-
 duction of a hand of Richard Brinkard,
 A. D. 1557, and the County



Printed by John King, for Robert Wilson, and
 also sold at his shop at the Great South door
 of Pauls, 1656.



TO THE RIGHT
WORSHIPFULL, AND
WORTHILY HONOVRED, SIR

RALPH HOPTON, Knight of the BATH,
your increase of all true happinesse, euen
*to that Glory which neuer
fadeth.*

Right worthy Sir,



Reade, that in ancient
times among the Ro-
manes, those were adorn-
ed with the dignity of
Knighthood, which had
with valorous mindes ex-
ercised themselves in the warres, men of cou-
rage, and of life honest. These so qualified,
were much honoured, and had many priui-
ledges granted them by the * Ciuill Lawe;
their deserts meriting such an esteeme and
their worth reward due for the same. Now,

** Vt sunt docti
claud. Ceterus.
de Priuilegiis, &
iure Militum.*

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The Epistle Dedicatory.

in a Christian Knight what can be more excellent, then by a vertuous life to worship the true God, and out of a valorous Spirit to expose himselfe vnto imminent dangers for his Countries honour and safety?

Your dignity you haue obtained in the seruice of your Soueraigne, to the perill of your person, and to your large expences, in maintayning your choice company of Followers, in their distresses. For this your bounty haue I heard them praise you worthily, and pray for you heartily. Sure I am, you went out with a resolute band, and more then so, with a Companie, by meanes of good instruction, well ordering themselues. Your glorie standeth not in the issue of the designement, being so warrantable, and honorable; howbeit it lay not in your power to make it prosperous; but in your noble resolution, wherein you may receiue comfort, * and so much the more, hauing such impediments, as might seeme able to countermand you otherwise to resolute: as the gray haire of that wise Lady, your aged Grandmother, laying it to heart; your loue of that worthie Lady, your second selfe,

* Nam Con-
scientia velle
voluntatis max-
ime consolati-
o est rerum in-
commodarum.
Cic. Fam. 6. 4. p. 4.

The Epistle Dedicatory.

selfe, so tenderly affectionated towards you; your so high esteeme and reuerence to your naturall and deare Father, so well beloued of his Countrey deseruedly: whose very life, I may say, (as *Iudah* spake to *Ioseph*, of his Father *Jacob*, concerning *Beniamins* returne;) was bound vp in your life, being his only Sonne, the hopefull Heire of so great an estate.

This threefold cord so strongly tying you, besides the infolded louing twists of Vn-
cles and Sisters, could not possibly haue bin vnloosed, if Generosity of Spirit had not bin predominate, and your obliged faithfulnessse to that euerlastingly-renowned name of an afflicted Princeesse, bin of that commanding power to haue pressed you forward.

As at your departure, for your so praise-worthy resolution, I did my best seruice, according to my calling: and as at your returne, I could not neglect my dutie: so now hauing so good an occasion againe to expresse my truly honoring of you, I desire you to accept this; as a *Memoriall* thereof for the time to come. For, though I know my selfe by profession

The Epistle Dedicatory.

session to be a Preacher of Peace, yet, indeed, as I euer haue, so still I cannot but magnifie a valiant mind, and a Martially Spirited Gentleman, especially, if the same be accompanied with true piety, the Crown of Knight-hood. Of which so qualified, the Lord, the God of hostes, increase the number, in these dayes of warlicke imployments. And thus, in all dutifull respect, I for this present humbly take leaue.

Batcombe, May. 22.

1626.

**Your Worships, to be com-
manded in Christ,**

RIC. BERNARD

AN ADVERTISE-
MENT TO THE CHRI-
STIAN READER, CONCER-
NING SOME PASSAGES IN
the Gaggers Preface; as also shewing
this Authors generall in-
tent.

IT is hard to say, whether boldnes, or igno-
rance bee predominant in the Writer of
the Pamphlet, styled, The Gagg of the
new Gospell. In his Thraasonicall Pre-
face, he braggeth, that our owne Bibles
are so cleare to all the World, for the e-
stablishing of the Romane doctrine, and
condemning our owne, that nothing is
needful thereto, but that a man know to
reade, and haue his eyes in his head, to behold the same at the o-
pening of our Bible. And yet among the differences betweene them
and vs, this (not the least concerning the deciding of controuersies) is
maintained and urged by him, that the Scripture is obscure and dis-
ficult, shut up with many scales, subiect to contrary interpretations,
not to be cleared by conferring place with place: and therefore
that the people ought to be restrained from reading of them. If so,
how can his Catholique Reader at the first sight, by the same,
refute our doctrines? How needeth he nothing, but to haue his eyes
in his head, when by their owne law, he may not vse his owne eyes
without the Popes spectacles?

He deploreth, or rather scoffeth at the multitude and varietie of
our Translations, and Editions of the Bible in English: and yet in the

An aduertisement

meane while will not remember the manifold swarmes of their translations, corrections, & editions of their owne vulgar Latine, even since the making is authentical by the Councel of Trent. Had we, as they, advanced, beyond and above the Originals, any of our authorised Translations, attributed infallibilitie to every tittle of any of them, or in diuersitie of varying Copies come neere the Romish multitude, such imputations might be laid against vs, but not by Romanists.

Like a doughty daring Champion, or grand Goliath, upon displaying his banner of manifold Scripture-prooves for the Roman cause, he proclaimeth of and against our partie, that all the packe of them put together, is neuer able in their defence to doe the like, that is, to produce so many places in number, so expresse and cleare, and for so great a quantitie of controuersies. I wish that this Thrafo had to the 276. places by him cited out of our Bible, added but this one, Let not him that girdeth on his harness, boast himselfe, as he that putteth it off.

2. Kings 20. 11.

Among this packe (as he is pleased in his peddling eloquence to stile vs) I acknowledge my selfe to be of the meanest and worst stuffe, farre inferior to most of my learned and iudicious brethren, who are able with one finger, not only to gage, but also to choake this babbler. Yet should I thinke myselfe vnfit to beare the name of a Minister in this Reformed and Renowned Church of England, if vpon one cursory view of some parts of the Scriptures, I were not able to obserue and ranke out more pertinently, and with better conscience, and directer consequence, many more authorities and arguments for the defence of our Church, and beating downe Poperie, then he hath pretended to doe on the contrary.

True it is, that my principall calling and daily endeuour is (like Dauids in his minoritie) to keepe and attend sheepe in the Countrey, my furniture is rather the Crooke and Scripp, then the Sword or Sling. Yet if wilde beasts range and ravage among our flocks, we are awaked to stretch forth our hands, and rescue our Lambs. And well may wee answer with Dauid: Thy seruant kept his fathers Sheepe: and there came a Lyon, and likewise a Beare, and tooke a Sheepe out of the Flocke: and I went out after him, and smote him, and tooke it out of his mouth.

2. Sam. 17. 34.

Plaine

to the Christian Reader.

Plaine Shepheardly Dauid, had he trusted in his owne strength, and not rather in the goodnesse of his cause, being Gods quarrell, might easily haue been discouraged not only by the branes and threats of the Philistine, but much more by the checks and snappes of his elder brother Eliab; who (perhaps being better furnished with abilities both for warre, and for Court) thought to frowne his rural brother out of the field. But God is pleased to aduance his truth and cause the rather by plaine and weake meanes. For my part, nothing hath moued me to this encounter, but the zeale of Gods truth, and desire to instruct the meaner sort, and establish our lesse learned Christian brethren. As for curiosities and subtil contemplations, I leaue them vnto others, or rather to be left of all others, so farre as they tend to engendring of strife among our selues, and preiudice to our Church. And accordingly in pressing the passages of Scripture, and vindicating the same from violent and absurd interpretations, I haue laboured to deliuer the plaine, true, and natieue exposition, arising out of the literall sense, and naturall context, together with the circumstances thereof. Which manner of interpretation, as most sound and solid, hath in all ages, and will find approbation with the iudicious.

As for the stile and words of Scriptures, I desire (as this aduersarie dealt with vs by way of repercussion,) so to repay him in coine of his owne stampe: and therefore I still pleade out of their owne vulgar English Translation of the whole Bible, written and persized by the Seminary Priests at Rhemes, as appeareth by the first words of their Preface to the New Testament printed there. Though the other part thereof, being the old Testament, was afterward printed at Doway, and thereupon is commonly called the Doway Bible.

The Rhemists Priests, for making any Translation at all of the Bible into the English tongue (though out of the vulgar Latine, though obscured by affected phrases, and distorted by their corrupt Annotations) yet are said to haue bin bespewred by their owne more subtle Masters and Superiours, as hauing thereby layed open to the people the nakednesse and deformitie of their Romish doctrines. And therefore haue I the more willingly produced the same against themselves; the power and lustre of Gods Word, though clouded and disguised by their purposed obscuritie and improprieties, yet

An advertisement, &c.

competently shining forth, for their conviction, by this unwilling wounding of Rome by the out-works of Rhemes.

Unto the places cited out of their Bible, I have added not onely (suitably to the Gagers proofes) the testimonies of diuers ancient Fathers and Doctours of the Church: but also, for over-measure, the consent of diuers moderne Writers very passable, and laudable in the Romish Church.

Lastly, in handling this Popish Gagg (varied and surbished in diuers Editions) I thought it not worth the while to goe thorow euery particular question: some being frivolous, or of small moment, or weak and naked enough of themselves, but haue rather chosen to insist vpon those which are most pertinent and weightie. The discussing whereof might tend to seasonable edification. The iudgement of which my poore labours, I humbly submit to our Reuerend and blessed Mother the Church of England.

And so, Christian Reader, I commit my endeouours to thy charitable acceptation, and withall desire to haue my part in thy deuout and brotherly prayers, resting

Thine in the Lord,

R. B.



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CERTAIN POSITIONS CONCERNING THE RVLE OF FAITH,

as a Preface before the handling of
the ensuing questions betwene vs
and our *Adversaries the*
Papists.

I. Position.

There is one, and but one onely rule of our Christian faith.



His, even their owne Bible of Doway
and Rhemes, teacheth vs, it doth not
make mention of rules, but speakes e-
uer singularly as of one rule, Rom. 12.
6. Gal. 3. 16. and of the same rule, Phil.
3. 16. Seeing also that there is but one
God, one Lord, one Spirit, one body,
(or Church) one Faith, one Hope, one
Baptisme, Ephe. 4. 5. 1 Cor. 12. 13.

How can there be more then one Rule? The ancient Fathers
speake of no more then one, as afterwards shall be shewed.
And reason may tell vs, that a competent rule can be but on-
ly one, to that whereof it is a rule, the same also an entire and
perfect rule, and no partiall, nor rule onely in part.

B

For

For if the rule be not one, but two for one and the same thing; then they must either agree, and so are they but one entire; or else they differ; if so in any thing, then cannot they be both rules for one and the same thing.

For themselves, the thing ruled, must differ from it self, in being framed to the difference of the rules between themselves: now, the rules disagreeing, what can accord them? or what can they agreeingly measure, when they are themselves at odds?

If any one say, that the one may be a rule to the other, then there should be a rule of a rule, and so run in infinitum, whereof there is no certain knowledge; and so no sure rule for any thing.

If it be granted, as needs must, that a rule is only one, and that there cannot be either two rules for one thing, or a rule of a rule; yet perhaps it will be said, that one and the same rule may have two parts, whereof neither part is a perfect rule of it self, but both together make a full rule.

But this cannot be: For if it be a rule in part, then is it imperfect, and needs a supply, but an imperfect rule there is not, be it never so short. For suppose an inch, or an halfe inch rule, yet is it as true, as full, and as perfect a rule, as truly measuring that to which it is laid, as the rule of an ell long, though it cannot measure so much at once. Therefore say the learned, that a rule is a *mensura* which doth measure; which aduetheth manner of addition, or subtraction; neither of putting on, nor taking from. For put any thing (saith another) in a rule, or take from it, the rule is corrupted, and it doth not measure.

As for the parts of the same rule (if any such were) these parts must agree in every thing; and if they doe so, then is either part the other fully; and so the one of them sufficient, and the other superfluous; or if they agree not, how can they be one rule for the same thing? which of them can give the euen measure? Neither of them indeede, by reason of their disagreement. The device therefore of a rule in part, is absurd, and unreasonable; and a rule, if it be at all a rule, must be one, and the same overinfallible in it self; which if the ignorant doe handle vnwardly, the fault is in the man, and not in the measure.

Varinus, T. 10.
phylast. in Phil.
cap. 3.
Theocinus apud
Occumen. in
1a. Phil. 3.

A piece of a
rule is not a
rule.

II. Position.

This one Rule of our faith is onely Gods Word.

1. For by the Word of God commeth faith, Rom. 10. 14. in that respect it is called the *Word of faith*, which the Apostles preached, Rom. 10. 8. Now, without the Word of God, no faith, no pleasing of God, Heb. 11. 6. and so no true Religion: therefore must it needs be the ground and rule thereof; and *Balmaine* faith, that the Word of God is the first foundation Li. 3. ca. 10. de Verbo Dei. of our faith.

2. We are commanded of God, to doe as he commandeth, Deut. 5. 32. 33. and 12. 32. Numb. 15. 39. 40. Ezech. 20. 19. Iosh. 1. 7. Prou. 4. 2. and that we may know how strictly we are tyed to this Word, wee are charged not to adde to it, Deut. 12. 32. and 28. 14. nor to take from it, Deut. 4. 2. Iosh. 1. 7. Revel. 22. 18. lest that God reprocute vs, and we be found liars, Prou. 3. 6. neither are we to turne aside from it, either to the right hand, or to the left, Deut. 5. 32. and when at any time we are in danger of turning aside, this must bee our director to preserve vs from erring, Iesai. 30. 31.

3. God from heauen hath said of Iesus Christ his Sonne, This is my beloued Sonne, in whom I am well pleased, *beare him*, Match. 17. 5. binding vs to his Word, which is the Word of his Father, Ioh. 8. 26.

Lastly, it is very euident, that this Word of God hath alwaies, from the very beginning of the Church, been her warrant and guide in all her faith in God, and seruice to God.

First, *Before the flood*, as appeareth, first, by the commendation of *Abels* sacrifice, by faith offered, Heb. 11. Now, faith presupposeth a Word of God, Rom. 10. 17. Secondly, by Gods accepting of his sacrifice, which hee so did offer, as being performed according to his will. Thirdly, by the prayes of their obedience, to be as God commanded, Gen. 6. 9. 22. and 7. 5.

Secondly, *After the flood* till *Moses*; for God smelt a sweete sacrifice when *Noah* sacrificed; Gen. 8. 21. which he would not haue done, had not *Noah* been warranted by him, so to sacrifice

to him. First, by this Word of God was *Abraham*, *Isaac*, and *Jacob* guided, as the History sheweth, if we consider these places, where God is said to speake vnto them, giuing them precepts, Gen. 12.1. and 13.17. and 15.1. and 17.9, 10. and 31.3. and 35.1. Secondly, making them promises, Gen. 12.2, 3, 4, 7. and 13.15, 16. and 15.5, 13, 18. Thirdly, their going to enquire of God, Gen. 22.12. Exod. 18.14. Fourthly, Gods commending their obedience in keeping his way, charge, commandements, statutes and lawes, Gen. 22.19. and 26.15.

Thirdly, *When Moses was appointed by God to guide the people*, they were exhorted to hearken to Gods voyce, and to his commandements, Exod. 15.26. they iourneyed towards Canaan according to the commandement of the Lord, Exod. 17.1. And concerning *Moses* this is said of him, that according to all the Lord commanded, so did he, Exod. 40.16. He spake that which was commanded him, Exod. 34.34. Deut. 4.5, 14. and according to all that the Lord had giuen him in commandment, Deut. 1.3. and made them know the Statutes of God and his Lawes, Exod. 18.16. The Tabernacle was for the part, the manner, manner and end, in all and euery thing exactly done, onely according to Gods Word, and the patterne shewed him from God, Exod. 25.9, 40. nothing left to *Moses* denice, Exod. 26.30. and 27.8. So was the Temple built afterwards by Gods commandement and direction onely, 1. Chr. 28.11, 13, 19. 1. King. 6.38. 2. Chron. 3.3. The Prophets taught onely the Word of the Lord, Ezec. 3.4. for they say, *This saith the Lord (Heare the Word of the Lord)* when they executed their Ministry, and they spake as they were moued by the holy Ghost, 2. Pet. 1.20. Nehemiah 9.30. Heb. 1.1.

Fourthly, *When Christ came*, he spake not of himselfe, Ioh. 12.49. nor his owne words, Ioh. 40.10. and 17.8. neither was his doctrine his owne, Ioh. 7.16. and 14.24. he did nothing of himselfe, Ioh. 8.28. and 5.19. but hee taught the words of his Father, Ioh. 17.8. his Doctrine and Word was his that sent him, Ioh. 7.16. and 14.24. what he had heard and seene with the Father, that did hee speake, Ioh. 8.26: 38. of whom hee received a commandement what he should say and speake, Ioh. 12.49. And before.

before his *Ascension*, chusing his Apostles, he gaue them a commandement and charge, to teach *whatsoever he commanded them*, Math. 28. 20. and gaue them the words which his Father gaue vnto him, Ioh. 17. 8.

Fifthly, *After he was ascended*, according as he had promised, Ioh. 14. 26. hee sent downe vpon his Apostles the holy Ghost, Act. 2. which Spirit of God spake not of himselfe, but whatsoever he heard, that he spake, Ioh. 16. 13. By this holy Spirit, the Spirit of the Father, spake the Apostles, Mar. 10. 20. Mark. 13. 1. which guided them into all truth, Ioh. 16. 13. teaching and remembering them of all things, whatsoever Christ had said vnto them, Ioh. 14. 26. So that what the holy Ghost taught them, was the Word of Christ, and Christs Word was the Word of the Father; thus strictly was the Word of God obserued.

Sixthly, *The holy Apostles* obserued this Rule, in whom, and by whom the holy Ghost did speake, Mark. 13. 11. whose direction they did follow, Act. 15. 28. and gaue themselues to the Ministry of the Word, Acts 6. 4. preaching the Word of the Lord, Act. 8. 25. and 15. 35, 36. and 16. 32. what they did teach, was the *Word of God*, Acts 18. 11. and 19. 10, 20. the *counsell of God*, Act. 20. 27. *the Gospell of God*, Rom. 1. 1. *the commandements of the Lord*, 1. Cor. 14. 37. deliuering what they had receiued from the Lord, 1. Cor. 11. 23. and 15. 3.

And lastly, *That which the Church, and the Saints, and beleeuers heard, was the Word of the Lord*, Acts 13. 44. this they receiued as Gods Word, 1. Thes. 2. 13. and glorified the same, Act. 13. 40. Thus was Gods Word from the beginning, before the Law, vnder the Law, in Christs time, and all the Apostles dayes, the Churches instruction and direction, and must be so vnto the worlds end. Therefore it is the onely infallible rule of our faith, by which we must euer be directed and guided.

III. Position.

This Word of God is now no where to be found, but in the holy Scriptures.

THe truth of this will appeare, if we consider, how God did cause all those things which were necessary to be beleueed and practised of the Church, to bee afterwards written, which before had been deliuered by word of mouth.

1. *Before the Law till Moses*, the Church was guided by Gods Word vnwritten: this we acknowledge, and the Papists seeke to make aduantage thereof, for an vnwritten Word still: but their arguing hence is vaine, because that all that same Word vnwritten in all necessarie points of the worship and seruices of God, was afterwards written by *Moses*: so as that vnwritten Word became to be the written Word. The prooffe of this is manifest.

For *Moses* first wrote the same *Historically* in the bookes of Genesis and Exodus, vnto the giuing of the Law vpon Mount Sinai, *Exod.* 20. which Law God himselſe wrote, *Exod.* 31. 18. Afterwards *Moses* wrote the same *by way of precept*, which other of the Prophets after him explained and enlarged, as they were moued by the holy Ghost. For the better clearing of this point, see the same more fully in the particulars.

<i>Before the Law they were taught by the vnwritten Word:</i>	<i>The very same after the giuing of the Law by the written Word:</i>
To sanctifie the Sabbath day, <i>Gen.</i> 2. 2.	So in <i>Exod.</i> 20. 8. and 31. 13. <i>Leuit.</i> 23. 32.
To build an Altar to the Lord, <i>Gen.</i> 8. 20. and 12. 18.	So in <i>Exod.</i> 27. 1. and 20. 24. <i>Deut.</i> 27. 5.
To offer sacrifice, <i>Gen.</i> 4. 3, 4. and 8. 20.	So in <i>Numb.</i> 28. 2, 3.
To make a distinction of beasts and other creatures, cleane and vncleane, and to offer onely of the cleane to God,	So in <i>Leu.</i> 11. 2, 13, 31, 47. and 20. 25. and 22. 20, 25.

Genel.

Genes 7. 8. and 8. 20.

To call vpon the Name of the Lord, Gen 4. 26, & 21. 23.

To eate no blood, Genes.

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To powre out drinke offerings, and to offer burnt offerings, Gen. 35. 14. and 28. 18.

To haue daily burnt offerings, Iob 1. 5.

To acknowledge a high Priest, Gen. 14. 18.

To pay tithes, Gen. 28. 22. and 14. 20.

To preach and prophetic, Iude, vers. 14. 1. Pet. 3. 19, 20. 2. Pet. 2. 5. and to teach the people.

To enquire of God, Genes. 35. 22.

To make vowes vnto God, Genes. 28. 20.

To keepe feasts vnto God, Exod. 5. 1.

To know the Couenant of God with them, Genes. 15. 18 & 17. 2. & 8. 21, 22 & 9. 11.

To know the promised seed, Gen. 3. 15. and 22. 18. and the Messiah, Ioh. 8. 56. Gal. 3. 16. Luk. 1. 55.

To haue faith in comming to God, and offering sacrifice, Heb. 11. 4.

To be iustified and accounted righteous by faith, Gen. 15. 6. Rom. 4. 3.

So in Psal. 50. 16. Ioh. 1. 14.

So in Leuit. 17. 14. Deut. 12. 16.

So in Numb. 6. 15, 17. and 29. 11, 16, 21.

So in Numb. 28. 3, 6.

So in Leuit. 8. 6. and 21. 10.

So in Leuit. 27. 30.

So in Deut. 33. 10. Leuit. 10. 11. Ier. 1. 17. Ezech. 3. 4. Malach. 2. 7.

So in 2. King. 13. 11. and 23. 13.

So in Numb. 30. 2, 3. Deut. 12. 25.

So in Leuit. 23. 4.

So in Deut. 5. 2.

So in Deut. 18. 15, 18. Iesai. 11. 2. and 6. 10. Ioh. 12. 41.

So in 2. Chron. 20. 20.

So in Hab. 2. 4.

To receiue the Sacraments,
as first, Circumcision, Gen. 17.
10. then the Pasche, Exo-
dus 12.

To be vpright-hearted, and
to walke with God, Gen. 15.
22. and 6. 9. and 17. 2. to feare
God, and to eichew euill,
Iob 1. 1.

To know the commande-
ments of God, and to teach o-
thers the same, Gen. 18. 19.

Lastly, *Abraham* had a
charge from God, Comman-
dements, Statutes and Lawes
which he kept, Gen. 26. 5.

So afterwards in Iosh. 5. 3.
Deut. 10. 1.

So in Deut. 18. 13. Iosh. 24.
14. 2. Kin. 20. 3. Eccles. 12. 13.

So in Exod. 20. Deut. 5. and
4. 9. and 6. 7. and 11. 19.

So the Israelites had a charge
from God, Commandements,
Statutes, and Lawes, as *Moses*
and Prophets & Psalmes eue-
ry where teach.

Thus we see, that what was
first by tradition, was afterward
particularly written; and so the vnwritten Word was the same
with the written.

First also, before the Word was written with pen and ink, the
whole moral law written in the hart, was to be obserued, as may
be shewed in the books of Genesis, Exod. and *Iosh.* as well as the
ceremoniall Law and the Sacraments, Sacrifices, and other parts
of Gods worship before mentioned; all which afterward were
written in books. Therefore the traditionall Word before the
Law written, helps nothing for a traditional Word now, seeing
God would haue that same written afterwards; whereby of a
traditionall Word, it became the written Word of God.

Secondly, *in the time of Moses*, God spake to him, and hee to
the people; but it is said, that *Moses wrote all the words of the
Lord*, Exod. 24. 4. Deut. 31. 9, 19, 24. The Prophets also spake,
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Thirdly, *In the time of Christ and his Apostles* they taught by
word.

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In Rom. 15. 15. the Apostle wrote, putting them in mind; to wit, of that which had been taught them by word of mouth.

In 1. Cor. 11. 23. he telleth them, that he deliuered (by word of mouth) that which he had receiued of the Lord: then hee writeth downe in the same verse and the rest following, that which he had receiued.

In 1. Cor. 15. 1. he telleth them, that now by writing, he declared vnto them the Gospell which hee had preached, and which they had receiued: to that he wrote that, which before he had taught them.

In 2. Cor. 1. 13. he saith, that hee wrote none other things vnto them, then that which they did see, or did acknowledge.

In Phil. 3. 1. he wrote the same things; to wit, which hee had preached; it not being to him grievous, and to them safe.

In 2. Thes. 2. 5. he saith; Remember yee not, that when I was with you, I sold you these things; to wit, which hee then in that Epistle

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In 2. Cor. 15. 1. he telleth them, that now by writing, he *declared vnto them the Gospell which hee had preached, and which they had receiued*: to that he wrote that, which before he had taught them.

In 2. Cor. 13. he saith, that hee *wrote none other things vnto them, then that which they did read, or did acknowledge.*

In Phil. 3. 1. he wrote *the same things*; to wit, which hee had preached; it not being to him grieuous, and to them safe.

In 2. Thes. 2. 5. he saith; *Remember ye not, that when I was with you, I told you these things*: to wit, which hee then in that Epistle.

Epistle wrote : he wrote then, what by mouth hee had taught. And howsoever in the verse 15. of this Chapter, he mentioneth Traditions, yet those were such, as were then by him written : there the word *traditions* is equally and alike referred to (*word*) and (*epistle*) : as if he had said ; It that I delivered by word, bee forgotten, yet haue you now my Epistle, to keepe them in your mind ; and therefore in vers. 5. he saith ; *Remember yee not* I ha- uing written downe in vers. 3. and 4. what he before had told them, and so in vers. 6. proceeding to set downe the traditions before deliuered, vnto vers. 13. Then writeth hee to them, to stand fast, and keepe the traditions, taught by word before, or by his epistle now, as being all one and the same, deliuered *now both by word and writing.*

In 2. Thes. 3. 6. he there also makes mention of tradition : but what ? of a tradition vnrwritten ? Yes, before it was written : but now *Paul* wrote it, as you may reade in vers. 10. where hee telleth vs particularly what it was.

In 1. Pet. 3. 11. *Saint Peter* endeavours to put them alwaies in re- membrance, that they might after his decesse keepe in mind alwaies the things which they know, and the truth whereto they were settled ; to wit, by his and others preaching. Now if he wrote not these things, they could not so well remember them after his depa- ture ? And did *Peter* care onely for those present, or for Gods Church after ? If he did, then surely he so wrote, to remember those present of that which they had learned, as the same might also instruct others in the same truth, such as should afterwards liue, and had neuer heard him by word of mouth.

In 2. Pet. 3. 1. 2. Here *Saint Peter* telleth them, what was the end of writing both his Epistles, to wit, to remember them, and to mind them of two things, first, of the words which were spo- ken by the Prophets, and then, of the Commandements of the Apostles ; he therefore wrote these.

In 1. Ioh. 4. 13. *Saint Iohn* writes of Antichrist, of whom be- fore they had heard : and in Chap. 1. 3. he writeth what he had seene and taught before.

S. Jude, he writeth what they (to whom he sends his Epistle) before knew, and had bin preached by the Apostles, 1. 5. 17. 18.
Saint

Saint *Luke* writes those things, which were deliuered by word of mouth, for the more certaintie of the things taught, Luk. 1. 2, 3, 4. euen of all that Christ began to doe, and to speake, vnto his Ascension, Act. 1. 1.

By all these places it is cleare, that what was first taught, was afterwards written: and our aduersaries cannot shew any necessary point of faith, or of good life left out of the written Word, which as a point of doctrine before was deliuered by tradition, for the Churches necessary instruction from the worlds beginning. To this the ancient Fathers giue witnesse.

Irenaeus lib. 3. cap. 1. The Apostles preached the Gospell, and afterwards by the wil of God, they deliuered it vnto vs in Scriptures, to be the pillar and ground of our faith. Saint *Ierome* on Phil. 3. saith, that Saint *Paul* wrote, that is, made rehearfall of the same things, which he, when he was present with them, had told them by mouth. *Theophylact* on *Luke*, chap. 1. speakes in *Lukes* person, and saith, I instructed thee before without writing, now I deliuer vnto thee a written Gospell, that thou mayest not forget those things which were deliuered without writing. *Nicéphorus lib. 2. cap. 34.* saith, that what Saint *Paul* in presence plainly taught by mouth, the same things afterward in absence he called to their minds by his Epistle. And that this was not but by Gods commandement, *S. Austine de consens. Euangel. lib. 1. cap. 35.* witnesseth; When the Disciples wrote, saith he, what Christ shewed and said vnto them, wee may not say, that he did not write: for the members wrote that which they learned, by the inditing of the head. For whatsoeuer hee would haue vs to reade of the things which he did and said, he gaue it in charge to them, as his hands to write the same. So that we may conclude that true, which Saint *Paul* wrote to *Timothy*, 2. Tim. 3. 16. both of all the old Testament, as also of all the new; and particularly of that very same place it selfe, when hee had written it, which is, *that all Scripture is of diuine inspiration*; seeing he also wrote by diuine instinct, and by Christs commandement, and made this attribure of *diuinely-inspired*, to be a property of the Scriptures, and so all necessarie things being written which were taught, we must acknowledge the Word of God

to

to bee found now onely in the holy Scriptures, and not elsewhere.

And therefore may it be necessarily concluded from the promises, and more fully also in the next immediately ensuing questions touching holy Scripture, *that the onely Rule of our faith, is the holy Scriptures.*

- We are therefore to be guided by them in matter of faith and religion, *and not by that which seemeth right in our owne eyes*, Deu. 12:8. Numb. 15. 39. for there is a way which seemeth right to a man, but the end thereof leadeth to death, Pro. 14. 12. *Not by our owne hearts*, Ezech. 13. 2. for mans heart is deceitfull about all things, and desperately wicked, Ier. 17. 9. *Not by the will of man*, 2. Pet. 1. 21. for it is peruerse and crooked. *Not by humane wisdom, though faire in show*, Col. 2. 23. for mans wisdom is enmity with God, Rom. 8. 7. and the wisdom which is not from above, is earthly, sensuall and diuelliſh, Iam. 3. 15. *Not by our owne spirit*, Ezech. 13. 3. for we know not of what spirit we are, Luk. 9. 55. *Not by any private interpretation*, 2. Pet. 1. 20. for this is after man, and not from holy Scripture, which is not of any private interpretation, but after the guiding of the holy Spirit, 2. Pet. 1. 20, 21. *Not by a pretended revelation, or spirit*, 2. Theſ. 2. 2. for this hath deceived, 2. Theſ. 2. 3. 1. King. 22. 23. *Not by the commandements nor doctrines of men*, Col. 2. 2. Mat. 7. 7. for such worship as is performed to God on such grounds, is vaine, Mat. 15. 18. Mark. 7. 8. and God reiecteth it, threatening to punish the same with losse of wisdom and vnderstanding, Esay 29. 13, 14. *Not by traditions, though received from our fathers*, 1. Pet. 1. 18. for with such deceits false Teachers deceived the people, even in the Apostles dayes, Acts 15. 24. 2. Theſ. 2. 2. *Not by writings of men, as if Apostolical*, 2. Theſ. 2. 2. for so the deceiuers in S. Pauls time sought to beguile the people, as this place witnesseth. *Not by statutes, iudgements, or examples of our forefathers*, Ezech. 20. 18. for their hearts might not be aright, Psal. 78. 8, 37, 57. *Not by custome*, Leuit. 18. 3. for it may be vaine, Ier. 10. 3. and idolatrous, 2. King. 17. 33, 40. And custome which God approoueth, is that which is kept; *as it is written*; a custome obserued from the writing Word, Eſd. 3. 4. *Not by number and multitude*, Exo. 23. 2. for here

here we see they may doe ill : and examples in Scripture shew,
that multitudes haue erred, when the fewe haue had the truth.
*Not by the bare credit of any one teaching otherwise, then wee haue
receiued from the Word.* Saint Paul in this respect forbids to cre- 14
dit Man or Angell, Gal. 1. 7, 8. and an old Prophet seduced a
young Prophet to his destruction, 1. King. 13. and that vnder
pretended authoritie of an Angell, ver. 18. 24. *Not by any rising
from the dead, much lesse by supposed apparitions,* seeming to bee 15
of such as were dead, Luk. 16. 31. for this the Lord allowed not
of, as a sufficient meanes to instruct : wee are to be sent to the
written Word, to Moser and to the Prophets. *Not by signes and
wonders, or foretelling things to come :* for these may false teach- 16
ers doe, Deut. 13. 1, 2. by the power of Satan, 2. Thes. 2. 9. Re-
uel. 13. 13. deceiuing the people, Reuel. 19. 20. *Not by vaine and
falsely so called Philosophy,* Col. 2. 8. *or oppositions of Sciences false-
ly so called,* 1. Tim. 6. 20. for these be vaine and deceitfull. None
of these are sufficient to leade vs : but we are to be ruled by the
written Word.

The Errors of our time.

The Romanists maintaine these insuing Propositions.

I. Proposition:

*That the holy Scriptures in all matters necessarie to sal-
uation, are not the onely rule of our faith and life.*

Confuted by their owne English Bible.

THeir Bible teacheth, that there is a *Rule*, Rom. 12. 6. Gal.
6. 16. This *Rule* one and the same, Phil. 3. 16. Now that this
Rule is the holy Scriptures, which is the written Word of God,
it is cleare by the same Bible.

I. It.

I. It maketh the Word written, to bee the rule and guide in matters of controuersie, Deut. 27. 11. In this place the Priests and Iudges are bound to proceed *according to the Law*. But that Law was written in a booke, called *The booke of the Law of the Lord*: which the Priests and Levites had with them in *Iehosaphats* dayes, to teach the people, 2. Chron. 17. 9. *Bellarmines* Job, *de Verbo Dei*, cap. 2. saith on this place: Holy *Moses* teacheth here, that controuersies arising among Gods people, are to bee iudged *according to the Law*.

II. Their Bible teacheth, that God vrgeth, To the Law, and to the testimony (which is written as aforesaid) and condemneth them that speak not *according to this Word*, Esay 8. 20.

III. By it we are taught, that the Church is straightly charged, to keepe to the written Word, as in Iosh. 23. 6. *Only take courage, and be carefull that you keepe all things, which be written in the volume of the Law of Moses, and decline not from them, neither to the right hand, nor to the left*, Iosh. 23. 8. *Let not the volume of this Law depart from thy mouth: but thou shalt meditate in it dayes and nights, that thou mayst keepe and doe all things that be written in it*. Is not this testimony cleare? What can be spoken more plainly? These places vrge to keepe to the written Word, and withal, not to decline from it. *S. Paul* hauing spoken against diuision, schisme, and syding with teachers in the Church of Corinth, some of them holding of one, some of another: to remedy this euill, he warnes them not to be puffed vp one against another, aboue that which is written, 1. Cor. 4. 6. To these places may be added, Deut. 30. 10. The Lord promised great blessings vnto Israel, with this annexed condition, saying; *If thou heare the voyce of thy Lord thy God, and keepe his precepts*: where their obedience is commanded, and his voyce made the rule thereof. Now, lest they should doubt, where to find this his voyce, and these his precepts, *Moses* addeth these words; *which are written in this Law*: which Law he wrote, and commanded the same to bee read before all Israel, for this end, to learne to feare the Lord, and to fulfill all his words in that Law, Deut. 31. 9. 12. yea, a curse is denounced against such as keepe not to the *Written Word*, Deut. 27. 26. Gal. 3. 10. and a plague is threatned

ned for not observing the same, Deut. 28. 58. Hence is it, that we shall find the prayſes of holy men very often in Scripture, *That they did according as it was written*, 2. Chron. 35. 12. they covenanted, that they would *doe the things that were written*, 2. Chron. 34. 32. See out of their owne Bible more for this, 2. Chr. 23. 18. 2. Esdr. 3. 2. 4. and 6. 18. 2. Esdr. 8. 14. 15. and 10. 34. 36. 4. King. 23. 31. 3. King. 2. 3. 2. King. 1. 18. And not to doe as was written, was a sinne, for which they were to humble themselves, and beg pardon of God, 2. Chron. 30. 6. 18.

1. By their owne Bible we learne, that Iesus Christ, the chiefe Shepheard and Bishop of our soules, did nothing regard traditions, he neuer named them but with dislike, but advanced very highly the dignitie of the Scriptures, as the only and alone rule, and meanes of our instruction in all things necessary to eternall life: for thus their Bible telleth vs;

1. That hee tooke for the ground of his teaching, Scripture, Luk. 4. 17: but wee reade not any where, that hee taught vpon tradition.

2. That he interpreted the Scriptures, and out of them taught the things concerning himselfe, Luk. 24. 27. not for traditions, nor any thing out of them.

3. That he opened the vnderstanding of his Disciples, that they might vnderstand the Scriptures, Luk. 24. 25. Hee neuer did so concerning traditions.

4. That he often cited the Scriptures, Mark. 7. 6, 10. Matth. 9. 13. and 12. 3. and 13. 14. and in many other places; but neuer traditions.

5. That he exhorted to the searching of the Scriptures, Ioh. 5. 39. but neuer to the searching of traditions.

6. That hee cleared the Scriptures from abuse and corrupt expositions, Mat. 5. 21, 22, 27, 28, 33. 24. 25, 36, 37, 38, 39. &c. but neuer traditions.

7. That he vsed the Scriptures in disputing with Satan, Mat. 4. and in confuting his aduersaries, Mat. 22. 32. and 19. 4. Luk. 10. 26. neuer traditions.

8. That he defended his owne doctrine and his manner of teaching by the Scriptures, Mat. 23. 20, 25. and also the act of his Disciples

Disciples in plucking eares of corne, Mat. 12. 3, 4, 5. but neuer by traditions.

9. That hee tooke care alwayes in every thing to fulfill the Scriptures, Ioh. 12. 14, 15, 16. Mat. 4. 14. Luk. 24. 44, 46. yea, so farre as to suffer death, to make good the truth of them, Matth. 26. 54. Luk. 22. 37. but no such regard had he to traditions.

10. That he did oppose Scriptures against traditions, Mat. 15. 4. but neuer traditions against Scriptures, or for interpretation of Scripture in matter of faith.

11. That he presented the witness of Scripture before the witness of men, Ioh. 5. 34, 39, 41. yea, the power of them for instruction, before the voice of any that should be raised from the dead, Luk. 16. 27. neuer so traditions.

12. That he put the triall of himselfe to Scriptures: so true and sure a Iudge he tooke them to be, Ioh. 5. 39. not to traditions.

IV. Lastly, he taught, how his owne words could take no place, if the written Word were not regarded, Ioh. 5. 47. What traditionall word is there then of any mortall man, or of all the mortall men in the world, which may receive so much as equall authoritie; how much lesse then supreme authoritie over the Scriptures?

V. Their owne Bible teacheth, that the Apostles taught not an vnwritten, but a written Word: for the Gospell was that which they preached: but that was written, Rom. 1. 1, 2. and was made manifest by the Scriptures of the Prophets, Rom. 16.

26. Our Sauiour taught his Disciples out of *Moses*, Prophets and Psalmes. Luk. 24. 27. in which bookes his Names, his Natures, his Offices, his Birth where and when, and of whom; his Life, Doctrine and Miracles; his Death, Buriall, Resurrection and Ascension; his sitting at Gods right hand, and what benefit we reape by him, are liuely depainted and written. The Apostles Sermons were taken out of the Scriptures, Acts 2. 16, 25, 33. and 7. 2, 51. and 8. 33. and 10. 34, 35, 43. and 13. 16, 23, 27, 33, 36, 40. by which Scriptures they confirmed what they did teach, and thereby confounded the aduersaries, Acts 17. 2. and 18. 28. the decrees of the Councell at Ierusalem, made by the Apostles

and

See *Jrenews*, lib. 4. cap. 66. in fine: and a little booke intituled, *The Messias already come*, for the particulars.

and whole Church, were grounded vpon Scripture, Act. 15. 15. 19. Saint *Pauls* faith and seruice to God, was the written Word in the Law and in the Prophets, Act. 24. 14. And those Euangelicall doctrines found in his Epistles, which are so full of comfort to a true beleuer, though our aduersaries spurne at them, he found written in the old Testament: There could hee finde the Kingdome of Christ, Act. 28. 23. There hee found written, that the workes of the Law before God iustifie nor, Rom. 4. 2 6. and 3. 20. That election is of meere grace, without respect to will, or worke of man, Rom. 9. 11, 16. That man is blessed by imputation through faith, without workes of the Law, and freely iustified by grace through faith, Rom. 3. 21. for all these he gathereth out of the old Testament, as in the quoted places may be seene. Saint *Peter* taught out of the Scriptures remission of sinnes through faith in Christs name, Act. 10. 43. Yea the Saluation of our soules, and the grace which should come by Iesus Christ, 1. Pet. 1. 9. 10, 11. Therefore he commendeth to the whole Church, in his second Epistle, 2. Pet. 1. 19, 20, 21. the holy Scriptures, to which they doe well to attend, as to a candle, saith he, shining in a darke place. This he calleth a *Prophetickall Word most sure*. Now, that this might not be taken for an vnwritten Word, first, he telleth them in vers. 20. what he meaneth hereby, euen the *Prophecies of Scripture*, a Word written, and then giueth a reason, why hee calleth it a most sure Word: for that, saith he, it was not by any priuate interpretation, nor brought by mans wil, but it was that which holy men taught, inspired with the holy Ghost, Psal. 20. 21. All Scripture therefore being inspired of God, (2. Tim. 3. 16. is this most sure Word, which is to bee attended vnto, And if it be *the surest Word*, a Word surer then any other, then euery other word must be ruled by it. No other word then can equall it, (for two superlatiues of the same thing there cannot bee) much lesse a word to ouer-top it. This is the rule then, and not any traditionall word, which is but a meere popish fiction, and subtil device to deceiue by.

VI. Their owne Bible telleth vs by way of commendations, that the Church of Berea did hold the Scriptures to be the

C

rule

rule to examine doctrine by, Act. 17. 11. which heard the Word delivered by preaching, and received it, but no otherwise then they found it written in the Scriptures, by which they did trie it, daily searching the Scriptures, if those things were so. Where note, 1. That the Bereans held not themselves tryed to the Priests lips. 2. That they heard that which was taught them with relation to the written Word. 3. That they held the Scriptures to be the triall of the truth of their Teachers doctrine. 4. That they hauing heard, did bring that which they had heard, to the touchstone of holy Writ, for their greater confirmation in the truth; which things are written for their praise, for our instruction also in imitation. For if the holy Scriptures of the old Testament, were then the rule to trie the Apostles preaching, is not both the Old and New, the rule to try mens teaching now?

VII. And lastly, Our Aduersaries grant vs, that the Word of God is that one only and infallible rule of Faith, which is vndoubtable true; for what can be the rule to vs of Gods seruice, but Gods will? And how can wee know what is his will, but by his Word? Therefore this Word, now being no where to be found, but in holy Scriptures, as is proued by their own Bible, they must needs yeeld, that the Scriptures are then the one only infallible rule of our faith: which if they will yet obstinately deny, they must deny antiquity, which they so vainely boast of.

Contraried by Antiquity.

Their owne *Clement* telleth vs, lib. 1. *Recog.* That from the diuine Scriptures the firme and sound rule of Faith must be taken.

Tertul. contra *Hermog.* calleth the Scriptures the Rule of Faith.

Saint Basil. lib. 1. *Contr. Eunom.* calleth the Scriptures the Canon of that which is right, and the rule of Truth.

Saint Ierome, lib. 1. cap. 1. in *Mat.* The holy Scriptures are the Limits of the Church, out of the which we may not goe.

Chrysostome,

Chrysostome, Hom. 3. in 2. Cor. calleth them a most exquisite Rule, and an exact Square and Balance to trie all things.

Saint Augustine, lib. de bono viduit. cap. 1. The holy Scripture hath fixed the Rule of our Doctrine, that wee may not presume to bee more wise, then we ought.

Greg. Nyssen. in orat. de eis, qui adierunt Hieros. calleth the Scriptures, a right and inflexible Rule.

Gregory the great, Hom. 4. in Ezechiel, compareth the Scriptures to a measuring Reed, which meteth out both the actiue and contemplatiue life of man.

By which testimonies of the *Fathers*, wee may see how they contrary our Aduersaries tenent: for in plaine termes the *Fathers* call the Scriptures a Rule, right, exquisite, and inflexible, and the onely Rule, the Limits of the Church. But our new Roman Masters sticke not to slighen and vilifie the same, by calling the Booke of God, a piece of a rule, a Lesbian crooked rule, a leaden rule, a nose of waxe; and we must be Heretikes; for not partaking in such blasphemies. We may therefore conclude with the words of *Isidorus Pelusiota, lib. 1. Epist. 369.* who saith, We ought to refuse whatsoeuer is taught, vntlesse it be contayned in the volume of the Bible; and with that of *Cyriil Hier.* in 4. *Catech.* Concerning, saith he, the Diuine and holy mysteries of our Faith, not any the least thing must be rendered, without warrane of diuine Scripture.

Gainsayed by their owne men.

Gascon de commun. sub vtraque specie: The Scripture is the Rule of our faith. And the same man saith, *Li. de examin. doct. part. 2. conf.* We must take heede whether the doctrine bee agreeable to holy Scripture, as well in it selfe, as in the manner of deliuey.

Petrus de Aliaco, the Cardinall, calleth the Scriptures, the Sacred Canon.

Clemangir, loc. 3. cap. 29. affi meth the Scripture to be the infallible Rule of Truth, yea, the measure, and Iudge of all Truth.

Durand. Episcopus, prafat. in lib. sent. The holy Scripture, saith he, setteth out the measure of Faith: wee may not write, or speake any thing, which may differ from the same.

Picus Mirand. in Apologia, was bold to say, that there was no infallible truth without the Bible.

*In sum. part.
1. q. 1. dist. 8.
& 10.*

Our faith (saith *Aquinas*) doth stay vpon the *Canonick bookes*, and the Church doth not decree but of things not necessary to Salvation.

Ferns, on *Mat. 13.* saith, that the holy Scriptures are the *sole Rule* of verity, and whatsoever differs or contradicteth the same, it is error and Cockle, with whatsoever shew it commeth forth.

Franciscus à Victoria, de Sacra. pa. 120. saith, I doe not thinke it sure and certaine, although all Writers agree thereto, because it is not to be found in the holy Scriptures.

*Li. 3. de form.
Conci. 2.*

Villa Vincentius teacheth, that the doctrine of the Bookes of the Prophets and Apostles is *alone the Rule and foundation of Truth.*

Dist. 37. c. Relat.

Their *Canon Law* tels vs, that the diuine Scriptures containe the *whole and firme Rule* of faith.

Andradus, lib. 3. Defens. Triad. Con. in initio. Their opinion dislikes me not, who say, that therefore the Scriptures are called *Canonickall*, because they containe the most ample *Canon*, that is the *Rule* and *Square* of Piety, Faith, and Religion.

*De Verbo Dei,
lib. 1. ca. 2.*

Bellarmino lets fall this truth; that the sacred Scripture is the *most certaine, and most sure Rule* of Faith.

If so in the Superlative degree; then nothing there is to ouerrule or equall it: and therefore we may more safely cleave to it, onely as the most sure and the most certaine Rule. For nothing (saith the same man, a little before in the same place) is more knowne, nothing more certaine then the holy Scriptures, which are contained in the Propheticall and Apostolike writings.

Besides these testimonies so cleare, as no Protestant can speake better in this point; I adde their owne practice against themselves; For whatsoever they conceit to be a Rule, whether a Traditionall word, or their Popes Definitive sentence, they are

are constrained to runne vnto the Scriptures for the ground of their assertions, and to procure credit to their supposed rule.

The Gagger hath objected no Scriptures to disprove the Scriptures to be the onely Rule of Faith.

II. Proposition.

That the Scriptures are imperfect, and insufficient to instruct us in all things necessary to saluation,

Confuted by their owne Bible.

THeir Bible proueth the vndeniable fulnesse, perfection, and sufficiency of the Scriptures, by setting downe the true ends thereof, both for the whole and parts, which being so appointed of God, cannot bee frustrated, nor insufficiency found in any meanes which he ordaineth: for they doe perfectly conduce to their ends, except any dare imagine impiously, and will say, that either the Scriptures are not sufficient for the ends, whereto they are appointed of God, (which none but Atheists will affirme) or that the ends are not enough to make the Scriptures perfectly sufficient, to instruct vs in all things necessary to saluation. But if the Scriptures be granted to be sufficient for their ends whereto they be appointed (as needs must) and the ends therein set downe be proued sufficient in all matters necessary to saluation, it will necessarily follow, that the Scriptures are sufficient.

The ends, why the Scriptures were written, proued sufficient to direct vs in all matters necessary to saluation.

The Scriptures were and are written for our learning Rom. 15. 4. to teach, to argue, to correct and to instruct in iustice, 2. Tim. 3. 16. that we might haue faith and life in the Sonne of God, Ioh. 20. 31. and hope also by the patience and consolation of the Scriptures, Rom. 15. 4. which can instruct to saluation,

tion, 2. Tim. 3. 15. that the man of God may be perfect, instructed to every good worke. If it can instruct and make perfect to every good worke, then every good worke may be learned out of the Scriptures; and that which can make a man to every good worke perfect, is in it selfe a perfect instruction thereto. And what instruction is farther required, then to good workes, and to every good worke? where instruction is for every such thing, there is no defect. This were proofe enough for the sufficiency of the Scriptures: but yet more.

Moses, as their owne Bible sheweth, wrote that the people might learne, that they might feare the Lord their God all their dayes, and keepe and fulfill all the words of the Law, Deut. 31. 9, 12, 13. and his words, and ceremonies, that were commanded in the Law, Deut. 17. 19.

David and others wrote the Psalmes, to teach the feare of God, Psal. 33. 11. for instruction for the iust, for comfort in aduersitie, for praising and thanksgiuing in prosperitie, with many other ends, which their owne Bible plentifully sets out in their contents before every Psalm, according to their *Dewy translation*.

Salomon wrote his Prouerbs, to know wisdom and discipline, to vnderstand the words of prudence, and to receiue instruction of doctrine, iustice, and equitie, that subtilty (that is, as they expound it) profound and solid wit, may be giuen to little ones, knowledge and vnderstanding to yong men, Prou. 1. 2, 3, 4.

The Prophets wrote, to discouer mens sinnes, to threaten iudgements, to call them to repentance, to comfort the humbled, to foretell things to come, either of some particulars, or of the state of the whole Church, either then or afterwards, as the Prophecies do witnesse.

The Euangelist S. Luke wrote, that we might know the veritie, Luk. 1. 3, 4. of all those things which Iesus began to do and teach, vntill the day that he was assumed, Act. 1. 1, 2.

S. Paul wrote to the Romanes, to put them in remembrance what he had taught, Rom 15. 15. to the Corinthians, to admonish them, 1. Cor. 4. 14. not to keepe company with such as professed

professed Christ, and liued lewdly, 1. Cor. 5. 9, 11. to instruct them how to carrie themselves to an excommunicate penitent, 2. Cor. 2. 3, 9.

To the Ephesians he wrote, that by reading, they might vnderstand his wisdom in the mysterie of Christ, Ephe. 3. 3, 4. to *Timothy*, how he ought to conuerse in the house of God. 1. Tim. 3. 15. To these may be added the end and scope of all the rest of his Epistles.

S. *Peter* wrote to admonish alwayes the Saints, 2. Pet. 1. 12. to stirre them vp by admonition, ver. 13. and after his decease, to keepe a memoriall of the things taught, ver. 15. that they might be mindfull of those words which he before had told them from the holy Prophets and the Apostles, of the precepts of our Lord and Sauour, 2. Pet. 3. 2. and to testifie, that this was the true grace of God wherein they stood, 1. Pet. 5. 12.

S. *Iohn*, he wrote, that we might not sinne; but if any did, to let vs know, that we haue Iesus Christ our Aduocate and propitiation for our sinnes, 1. Ioh. 2. 1, 2. that we also might beleue, that Iesus is the Christ, the Sonne of God, Ioh. 20. 31. and that we might know, that we which beleue in the Name of the Sonne of God, haue eternall life, 1. Ioh. 5. 13. that so we might reioyce, and that our ioy might be full, 1. Ioh. 1. 4. He wrote, that we might know the things which he had seene, the things that were, and that which was to be done afterwards; euen to the worlds end, Reuel. 1. 19.

Now therefore seeing it is cleare, as before is proued; that all Scriptures are inspired of God, and he the Author thereof: as also that vpon what occasion soeuer, or to whom soeuer they were first written, that they were not written for their sakes alone, but for ours also, as their owne Bible iustificieth, Rom. 4. 23, 24. and 15. 4. 1. Cor. 9. 10. and 10. 11. Psal. 101. 19. and that they were appointed for all these forenamed ends, to teach the Churches to argue against errors, to correct sinne and vice, to instruct in vertue, to keepe vs from sinne; to worke faith, feare, hope, loue, patience, comfort and fulnesse of ioy: to know the Author of our saluation, and what Iesus Christ taught and did; to know the words of the Prophets and A-

postles; also whether we stand in the true grace of God, or no; how to demean our selues in Gods Church, and to be wise to saluation, to beleue in the Sonne of God, and in beleeuing, to haue life through his name, and to know the Churches state from the beginning to the worlds end. These with other before mentioned, being the maine ends of holy Scripture; what can be further desired to set out the perfection of it? especially considering *fourthly*, that the particulars either in expresse words, or by a necessarie conclusion, which are in euery book, do fully shew the sufficiency of the whole Bible, according to these ends, so as nothing is to be held necessarie for instruction and direction in Gods Church, but is therein contained.

For would we know what we are to beleue?

All the twelue Articles of our Christian faith are there to be found, almost in so many words expressly.

Would we know our dutie to God and man?

There are the ten Commandements of God wholly set downe, with the explanation thereof by exhortations, denotations, and examples throughout the Bible.

Would we know how to pray aright?

There is the Lords Prayer fully set downe, to teach vs to pray; and holy mens prayers as a commentarie for our directiō.

Would we know what Sacraments Christ ordained?

The two, Baptisme, and the Supper of the Lord, are plainly shewed to be instituted and commanded by Christ, *Matth. 28: 19, and 26. 26, 27, 28.*

Would we haue controuersies decided?

If men without wrangling will rest in that which is sufficient to quiet the conscience, the Scriptures will end them in any necessarie point of faith, and good life. I will for example instance in some betweene Papists and vs, their own English Bible being iudge.

1. Whether publicke seruice ought to be in an vnknowne tongue?

No, say wee. Yes, say they. Heare the Iudge, *1. Cor. 14. 9.*
By

By a tongue vnlesse thou utter a manifest speech, how shall that bee knowne which is said? for thou shalt buspeake in the aire. Verſ. 15. I will pray with vnderſtanding, I will ſing with vnderſtanding.

Whether any Images, or likeneſſe of God may be made?

Yes, ſay they. No, ſay we. Heare the Iudge, Deut. 4. 15, 17. *Keepe your ſoules carefully: yee ſaw no ſimilitude in that day that our Lord ſpake to you in Horeb from the midſt of the fire, left perhaps deceiued, you might make you a graven ſimilitude or image of male or female, &c.*

3. *Whether the Sacrament of the Lords Supper be ſo bee adminiſtred in one kind?*

Yes, ſay they. No, ſay we. Heare the Iudge, Mat. 26. 26. Ieſus tooke bread, verſ. 26. and tooke the Chalice, ſaying, *Drinke you all of this, verſ. 27. 1. Cor. 11. The Lord Ieſus tooke bread, verſ. 23. alſo the Chalice, after he had ſupped, verſ. 25. This was the Churches practice, 1. Cor. 10. 16.*

4. *Whether the words, This is my Body, are to be taken properly, or figuratiuely?*

Figuratiuely, ſay we. No, properly, ſay they. Heare now the Iudge in the like ſacramentall phraſe, Gen. 17. 10. God ſpeaking of Circumciſion, ſaith of it, This is my Couenent. Alſo ſpeaking of the eating of the Lambe, and manner thereof, calleth it the Paſſenger; it is the Phaſe (that is, the paſſage) of the Lord, as their Bible hath it, and as ours, it is the Lords Paſſenger, Exod. 13. 11. Saith Paul in 1. Cor. 10. 4. ſaith, The Rocke was Chriſt. It is vſuall to call the ſigne by the name of the thing ſignified, Reuel. 1. 10. The ſeuene Candleſtickes are the ſeuene Churches.

5. *Whether a ſacrifice properly ſo called, is now to be offered for the forgiveneſſe of ſinnes?*

They ſay yes; elſe their Maſſe is mar'd: but wee ſay no.
Heare

Heare the Iudge: Heb. 10. 18. *Now there is no oblation for finnes: for 1. loh. 2. 2. We haue an Advocate with the Faither, Iesus Christ the Iust, and he is the propitiation for our finnes.*

6. *Whether Saints bee our Mediatours to God, and so there be more then one Mediatour betweene God and vs.*

They say, yea: we denie it. Heare the Iudge, 1. Tim. 2. 5. *There is one God, and one Mediatour betweene God and man, which is the Man Christ Iesus.*

7. *Whether we be iustified and saued freely through faith in Christ, or by workes before God.*

We say yea, by faith in Christ freely. By merit of workes before God, say they. Heare the Iudge, Rom. 3. 20. *By the workes of the Law, no flesh shall be iustified before him.* Chap. 4. 2. *If Abraham was iustified by workes, he hath to glorie; but not with God.* Chap. 3. 24. *For by grace you are saued through faith, and not of your selues; for it is the gift of God.* Rom. 9. 16. *It is not of the willer, nor of the runner, but of God that sheweth mercy.* Rom. 11. 16. *If by grace, not now of workes; otherwise, grace now is not grace.* Rom. 3. 28. *For we account a man to be iustified by faith, without the workes of the Law.* Ephel. 2. 9. *Not of workes, that no man glory.* The place in James, Chap. 2. 24. is of declaring a man to be iust before men; for in the Law no man is iustified with God; Gal. 3. 11. *because the iust liueth by Faith; but such a Faith as worketh by loue, and is not a fruitlesse Faith, of which James speaketh.*

Thus might I runne thorow all the maine controverties betweene vs and them, to shew the sufficiency of the Scriptures, which they hold imperfect, and insufficient.

Contraried by Antiquitie.

Irenem, lib. 2. ca. 47. We know very well, that the Scriptures

are perfect. And *li. 3. ca. 1. the foundation and pillar of Faith.*

Iustin. in Tryph. Wee must flye to the Scriptures, that in all things we may be safe.

Tertul. contra. Hermog. I adore the plenitude, or fulnesse of the Scriptures. And against *Praxeas*: *The Scripture is sufficient of it selfe.*

Cyprian, or the Author de dupl. mart. ca. 42. There is no sickness of the soule, for which the Scripture doth not afford a present remedy.

Athanas. li. contr. Gentes. The Scriptures inspired of God, are sufficient for all discussing and manifesting of the Truth.

August. Tract. 49. in Iohan. They are choise things which haue been written, and thought sufficient for the saluation of beleeuers.

Chrysost. hom. 41. in Mat. or whosoever was that ancient Author: Whatsoever is required to saluation, is all accomplished in the Scripture, neither is there any thing wanting there, that is needfull for mans saluation.

Cyril. lib. 12. in Iohan. in ca. 20. 31. Such things as the Apostle saw sufficient for our Faith and manners, are written.

Hilar. li. 2. de Trinit. speaking of Gods Booke: What is there concerning mans saluation, that is not contained therein? What doth it want, or what is there obscure in it? All things are there full and perfect, as being of him that is full and perfect.

Vincentius Lirin. yeeldeth the Canon of the Scriptures to be perfect, and in it selfe abundantly sufficient for all matters.

Thus we see how the Ancients ran vpon the perfection of the Scriptures, and doe not vilifie them, putting vpon them imperfectione and insufficiency, as our Aduersaries very wickedly doe, to get way hereby to their owne inuentions.

Gainesaid by the Learned on their owne side.

Antoninus, Archbishop of Florence: God hath spoken but *In sum. part. 3.* once, and that in the holy Scriptures, so fully to all doubts and *tit. 18. cap. 3.* cases, and to all good workes, that he needeth speake no more.

Scotus in 1. Sent. q. 2. The holy Scripture is all true, necessarie and

and sufficient for him that walketh here below, to bring him to saluation, in all that concerneth beleewing, hoping, and doing.

Gerſon in ſerm. in die Circum. Dom. conſul. 1. The ſacred Scripture is ſufficient.

Caſetan. in Deut. 4. 2. willeth vs, to gather from it, that the Law of God is perfect. Yea, on 2. Tim. 3. ſaith he: Its proper to the holy Scripture, to teach the ignorant, that he may bee perfect in all things.

Lyra on Ioh. 20. 3. acknowledgeth the ſufficiency of the Scriptures, in reſpect of Chriſts excellencie in worke and doctrine.

Triſtremin the Abbat, li. 8. quaſt. ad Maximil. Caſar. q. 4. It is neceſſary that we hold the Scriptures perfect in all things, and we muſt beleue that they be true, right, entire, ſound, diuinely inſpired, and abundantly ſufficient to confirme the Chriſtian Faith.

Villa. Vincentius de rat. ſtud. Theol. li. 1. ca. 3. The Scriptures, and they alone are able to teach vs to ſaluation. And he groundeth his aſſertion on 2. Tim. 3. 16, 17. In which words, ſaith hee, the Apoſtle comprehendeth all things that are neceſſary to ſaluation.

Canus, ſec. theol. li. 7. ca. 3. The Canon of the Scripture is perfect, and muſt ſufficient of it ſelfe to euery end.

Eſpenſanus on 2. Tim. 3. 15, 16. If any thing be needfull to bee knowne or done, the Scriptures teach, they can inſtruct a man to ſaluation, and make him ſufficiently learned.

Roffenſis, Art. 37. aduerſ. Luther. pa. 411. The holy Scripture is a ſtore-houſe of all truths, which are needful to be knowne of Chriſtians.

Bellarmin. de Verbo Dei. li. 4. ca. 11. All things are written of the Apoſtles, which are neceſſary for all, and which they openly did preach commonly to all. Wee here then ſee, that the Scriptures containe, and that ſufficiently, all the things which be neceſſary for mans ſaluation, by the many witneſſes among the Papiſts themſelues.

* Reply to See Doctor * *White* pa. 42. producing *Anſelmus, Scotus, Gerſon, Bonauentura, Occam, Waldenſis, Gabriel, Aquinas, Lyra* and *Durand.*

Here

Here may be brought in against the sufficiency and perfecti- An Obiection
on of them, their common obiection, which is, that *many books* answered.
are lost. Let it be so: what then? This proueth not the insuffi-
ciency of these Scriptures: for, first I haue proued, that they
are sufficient, to wit, these which we haue: for of these now wee
dispute. Secondly, the ancient Fathers speeches before, are of
these, and their sufficiency, not regarding the Books lost. Third-
ly, of these also doe their owne men speake in their before-cited
testimonies, though they know well enough this triuiall obie-
ction.

III. Proposition.

*That the Scriptures be obscure and hard to be vnderstood,
euen in things necessary.*

THIS question is to be vnderstood of all things necessarily
to be beleued, and done in the way of saluation. For wee
doe not say, that all and euery thing, and all and euery word,
sentence, speech and prophetic in Scripture is plaine and easie
to be vnderstood: but all the places speaking of matters of faith
and good life necessary to saluation, are plaine and easie to bee
vnderstood; and yet not of all men neither, but of all such as in
humilitie with prayer, diligently and constantly reade and heare
them, hauing a godly purpose and a true indeuour to liue after
them; for such shall vnderstand these things, Prou. 2. 1. 5. vers.
24. 9. Ioh. 7. 17. The question being thus conceived, to say, that
the Scriptures are to such darke, and hard to be vnderstood, in
such necessarie points of saluation, is vntue.

Confuted by their owne Bible.

Psal. 18. 18. The testimony of our Lord is faithfull, giuing After our Bi-
wisedome to little ones, Vers. 9. The precept of our Lord is ble, Psal. 19.
lightsome, illuminating the eyes.

Psal. 118. 105. Thy Word is a *lampe* to my secte, and a *light* to Psal. 119.
my paths, Vers. 130. The declaration of thy words doth *illumi-*
nate,

nate, and gives understanding to little ones.

Prou. 6. 23. The commandement is a *lampe*, and the Law a *light*.

2. Pet. 1. 19. We haue a Prophetickall Word most sure, which you doe well attending vnto, as to a *candle shining* in a darke place.

By all these places it is euident, that the Scriptures being a *light, a lampe, candle shining, lightsome, illuminating the eyes, and giuing understanding to little ones*, must be plaine & easie, and not obscure and dark. For if it were, how can it be called light? how can it be said to enlighten our eyes, and be a lampe to our feet? And what need haue we to attend to it for direction, and guidance in a darke place, if it were not a shining light vnto such as attend vnto it?

Contraried by ancient Fathers.

Clement Alex. protrept. p. 25. It is a common *light, shining* to all men; there is no *obscuritie* in it.

Epiphanius, Hæres. 69. All things in the Scripture be manifest to them, which repaire to them with a religious heart.

Saint August. in Psal. 8. God hath bowed downe the Scriptures, euen to the *capacitie of babes, and sucklings*. And in *Epist. ad Volus.* The Scripture, like a familiar friend, speaketh those *plaine things*, which it containeth without *glossing*, to the heart of the learned and vnlearned. *de doct. Chr. li. 2. ca. 9.* In these things which are set downe *plainly* in the Scriptures, are to bee found all those things, which conaine faith and good manners.

Chrysost. in 1. Thes. 2. Hom. 3. All things are cleare and plaine in diuine Scriptures: whatsoeuer things are necessarie, are manifest. *The same Father in Hom. 7, in Math. saith*; That the Scriptures are easie to vnderstand, and are laid open to the conceit and apprehension of euery seruant and plowman, widdow and boy, and him that is most simple.

So saith *Isid. Pelsiota li. 2. epist. 5. de Lazari.* and giueth vs a reason of the plainnesse. God penned the Scriptures (saith he) by the hands of Publicans, Fishermen, Tent-makers, Shepherds,

heards, Neat-heards, & vnlearned men, in that none of the simple might haue any excuse to keepe them from reading, that so they might be easie to be vnderstood of all; of the Artificer, the Housholder, the Widdow woman, and of him that is most vnlearned; yea, the Prophets and Apostles, as Schoole-masters to all the world, made their writings plaine and euident to all men.

Origen. cont. Celsus. The Scripture is deliuered as common meate, in such sort, as it is fitted altogether to the capacity of the multitude. The Fathers therefore cleare the Scriptures, in all necessarie matters to saluation, from obscuritie.

Constantine prescribing lawes for the disputation in the Councell of Nice, said, That the Euangelicall and Apostolicall bookes, and the Oracles of the ancient Prophets doe plainly teach vs, what is to be iudged of diuine matters.

See more testimonies of *Austin, Chrysostome, Ierome, Fulgentius, Hugo, Victor, Theodoret, Lactantius, Theoph. Antiochennus, Clem. Alexandrinus*; cyted by *D. White*, pag. 36.

Theodoret & Socrat. lib. 1.
In his reply to Fishers answer.

Gainesaid by learned men of their owne.

Scotus 1. sent. q. 2. The Scripture is cleare and sufficient, and the vndoubted way to saluation.

Espencans in 2. Tim. 3. alleageth out of *Prosper*, that little ones and great ones, strong and weak, may be nourished and fully satisfied.

Gregory de Valentia: Such verities concerning our faith, as are absolute and necessarie to be knowne, and to be beleued of all men, are plainly taught in the Scriptures themselues.

Saunders in his Rock, pa. 193. We haue most plaine Scripture in all points for the Catholike Faith.

Costerus in Enchir. We denie not, but that these chiefe points which are necessarie to be knowne of all Christians for saluation, are clearly enough comprehended in the Apostles writings. It is not to be denied, that many things are perspicuous in the holy Scriptures.

Laurentius Iustinianus, serm. de nativ. Iob. Baptist. The Scripture

ture

* Reply to
Fisbers answer.

ture is a faire burning lampe, *illustrious* and *conspicuous*. See in
* Doct. White, pa. 36. Aquinas, Vasques, Gonzales.

Obiected Scriptures answered.

2. Pet. 3. 16. *In which are certaine things hard to be vnderstood, which the vnlearned and vnstable depraue, as also therest of the Scriptures to their owne perdition.*

Ans. 1. This place is alleaged by Papiſts, to deterre from the reading of the Scriptures, contrary to Saint Peters meaning: for he knew this that here he writeth, before hee did sit downe to write this Epistle: and yet in chap. 1. 19. he commendeth the care and study of the Scriptures to all, which by their allegation, this place should crosse, and so should hee be made to write contrary to himselfe: thus they abuse him and this his text of Scripture.

& is.

2. The words *hard to be vnderstood*, are to be referred to *things*, and not to *Pauls* Epistles, not to the Scriptures which do treat of those things: for the words may bee plaine, & yet the matter sometimes hard: obscure things may be expressed in euident speech, and in words that may easily be vnderstood; so as heere they confound words and matter, the manner of deliuey, and the thing deliueied.

3. Its said, that *certaine things* are hard to be vnderstood, not all things; so that from some things to all things, is no good conclusion. And wee our selues confesse, that some things are hard to be vnderstood, and some places, yea, many; but they are not so necessary to saluation. And in that which concerneth the Gospell and sauing knowledge, the obscuritie is not in the stile of the Spirit, but in the peruerſitie and hardnesse of mans heart, 2. Cor. 4. 3, 4 and 3. 14, 15, 16.

4. Saint Peter by onely saying, that *certaine things* are hard, he yeelds, that all the rest are easie to be vnderstood: for exception onely to some, cleareth the rest from obscuritie: and if for some things hard, they will conclude the obscuritie of Scripture, how much more may we conclude the clearenesse of Scripture, from the easinesse to vnderstand all the rest? for all the
points

points of life and saluation are in Scripture : and if onely some things be hard, then many things are easie ; therefore from the great part of the Scripture easie to bee vnderstood, we may rather conclude the Scriptures plainnesse, then from some things hard, to put obscuritie vpon all the Scripture.

5. Saint *Peter* telleth vs to whom, and to what sorts of persons these hard things come to be mistaken, yea, and not onely the hard, but also the rest ; the things easie to be vnderstood ; euen onely to the vnlearned and vnstable. Therefore not to other which be learned and stable, such as be taught of God, and doe constantly indeuour to know the Lords will. Is this good reasoning, Some men vnderstand not : *Ergo*, None can ? Some abuse the Scripture : *Ergo*, All doe ?

6. To whom did *Peter* and Saint *Paul*, and the rest of the Apostles write ? To whom were the Epistles sent to bee read ? Onely to the Clergie, or to the Laitie also ? Verily to all sorts, as we may reade, 1. Thes. 5. 27. Col. 4. 16. And therefore they were not hard to be vnderstood, but might be vnderstood of all sorts, else had it been vaine to reade them vnto all.

7. If we consider it well, the Scriptures are cleare to all sorts, as they come prepared to the reading thereof. Let the naturall man come with the Law within himselfe, Rom. 2. 14. and with such common principles as are left in all by nature, and he reading, will find those things easily, and with vnderstanding speake of them. Let the honest Moralist come and reade, and he will easily vnderstand the places of vertues and vices, the examples of both, the threats and promises, the rewards & punishments ; in which things a great part of Scripture is spent. Let Artists come, one with the Grammar, and another with Logicke, another with Rethorick, and they will see easily the Grammar, the Logick, the Rethorick therein contained ; and so will other learned in other Sciences ; The naturall Philosopher will see the Philosophy ; they that haue skill in Lawes, in Military affaires, in Chronologies, and many other things, too long to recite, will see by their skill these things easily in the Scriptures. Now let in like manner a man indued with knowledge in Diuinitie, and acquainted with the ground of Christianitie, and catechized

therin, come to the Scriptures so furnished and prepared, and he shall find them cleare and easie to be vnderstood; in all necessarie points of faith, as experience giueth witnesse, and true true Christian can testifie.

Lastly, if the Scriptures bee obscure, then much more the writings of men; and if Scriptures bee hard to be vnderstood, then much more mens writings. For man, when he hath written, is not at hand to instruct his Reader, but is either absent far off, or perhaps dead; so that hee cannot enforme the Reader of his mind: but God is euer the living God, and both can and doth enforme by his holy Spirit, such as in reading his bookes doe reade deuoutly, and beg of God humbly his gracious direction. Mans knowledge is but in part, he cannot certainly foresee all his Readers, what they shall be, how they will vnderstand him: but Gods knowledge is as himselfe, infinite, and he foreknoweth all that shall reade his booke, and thereafter frameth his Word, as is best for their profit.

To conclude therefore, let our Adversaries impute to the Scriptures what they will, let them (if they will be still so wickedly blasphemous) call them a dumb Iudge, inkie diuinitie, a leaden rule, & what else; the very same and more also may be spoken of mens writings, vpon the forenamed reasons; what way soeuer they doe weaken the credit of the Scriptures, by the very same doe they much more take away credit from mens writings. And therefore let them lay all writings aside, *Popes decrees, and Decretals, Canons of Councils, the writings of Fathers, of Schoolemen, of Doctors, of Priests and Iesuites, and other pettie Writers, Pamphlets* whatsoeuer, if the Scriptures be neglected.

Act. 8. 30. Philip said, Vnderstandest thou what thou readeest? And he said, How can I, except some man should guide me?

Answ. 1. Here is a Lay-man well exercised, and had his liberty, without dispensation for money, to reade the Scriptures, *vers. 28.* which was neuer denied to any of the Iewish, or Christian Church, till the times of this Romish Antichrist.

2. This place is spoken of a Profelyte, a Noucie in Religion, one that dwelt not amongst Gods people, to heare the Law and Prophets daily read and expounded, as they were in Iudea, *Act.*

15. 21. and 13. 15. Will it follow therefore, that what was obscure to him, was, and is yet obscure to others, living in the bosome of the Church? It will perhaps follow among Papiſts, who haue Scriptures read in an vnknowne tongue, and are prohibited to haue them translated, and freely to be read of all, but not else-where.

3. This is but one place, and that Propheticall too. What will they hence conclude? One place, & that Propheticall, was not vnderstood of one man, a young beginner, and that at the first: Ergo, all the holy Scriptures are obscure to all the people, and that for euer? In Romish Diuinity, a goodly conclusion.

4. He vnderstood it after by *Philips* guiding, and beleueed in Christ, vers. 36. 37. We acknowledge the people to need a guide; but let them reade freely, as the Eunuch here, and where they doubt, let them aske their Teachers, or let Teachers, like *Philip*, goe to them, and direct them in reading; but take not Bibles from them, and burne both them and it, as furious Firebrands haue done, without all example of any good men from the worlds beginning.

Luk. 24. 25, 27. *O Fooles and slow of heart, &c. Beginning at Moses and all the Prophets, he expounded vnto them in all the Scriptures, the things concerning himselfe.*

Ans. 1. Christ reprocueth not simply their ignorance of Scripture, but rather their slownesse of heart to beleue and apply all that the Prophets had spoken.

2. Expounding argueth not obscuritie in the Scriptures, but want of vnderstanding in the men, and yet not that altogether, but in some degree or measure.

3. The things were not euery thing in the Scripture, but that which concerned Christ himselfe, touching his suffering and rising againe to glory, which being then vnperformed and future, were the more obscure, euen to the Disciples themselves before their illumination. Christs words therefore are proper to those persons, and to that time, till he had better informed them, and not to be applyed to this time, when all those things are plainely taught vs by the publication of the Gospell, and doctrine of those Apostles and Disciples, who therefore recei-

ued miraculous illuminatiō by the spirit, that they might preach and write clearly to vs, euen to all people, of those things.

Reuel. 5. 4. *And he (to wit, Iohn) wept much, because no man was in Heauen or in Earth found worthy to open the booke, and to reade the booke, neither to looke thereon.*

Ans. 1. This may bee meant metaphorically of some other booke of Gods Counsels and Decrees; and if of the Bible, yet not of the whole Bible, but of the booke of the Revelation, except the Papists will haue *Iohn* at this time one that neuer had been worthy to open, or to reade, or to looke into Gods Word. What, none, neither in Heauen nor earth? Neuer a Prophet? Neuer an Apostle, to haue hitherto opened the Bible? How then was *Moses* and the Prophets read vnto the people, before *Iohn* was in *Pathmos*?

2. This speakes not of the obscuritie of the booke, but of the vnworthinesse of any, saue Iesus Christ, to vnloose the scales, and to open it, vers. 9.

3. This is but of one booke, and that, before it was vnsealed and opened; will it therefore follow, that all the rest of the books are hard to be vnderstood, being all open, and none prohibited by God to reade them?

2. Pet. 1. 20. *No prophesie of Scripture is made by private interpretation.*

Ans. 1. Who will deny this, or which of vs holdeth \bar{s} contrary?

2. Here is nothing for the Scriptures obscurity, but rather this proueth their plainenes: for it speakes of their interpretation, accounting holy mens speaking in the Scriptures, as they were moued by the holy Ghost, to be an interpretation, and that not a priuie, but a publike interpretation, not made of their owne wil, or of mans wil, but of the will of God, as his Spirit led them.

Mat. 13. 11, 36. *To you is giuento know the mysteries, &c. Expounded to vs the Parable, &c.*

Ans. 1. This place may bee brought as well against the Word vnwritten, as written: for Christ wrote not, but spake the Parable, which they desired to haue expounded; what will become then of their vnwritten word, if that be obscure too? Bee that alleaged this against the plainenesse of the written Word,

Word, much forgot himselfe, and his vnwritten word.

2. Vnderstanding this of the written Word, nothing can be more against themselves: for here it is said, that it is the gift giuen to the Church to vnderstand the Mysteries of the kingdom of God.

3. They desired Christ to expound the parable. What then? *Ergo*, the Scripture is obscure? A grosse conclusion: for it was Christs not written, but as then his vnwritten Word, and a Parable which they vnderstood not, but he plainly expounded it afterwards, verl. 37. 43. and now it is written. So that, what at first was not vnderstood, was after explained, vnderstood, and the same also written; And therefore the Scripture is not obscure by this Parable, but rather the more cleare, because it is written, and the interpretation thereof also.

Luk. 24. 45. *Then he opened their understandings, that they might vnderstand the Scriptures.*

Answ. 1. This place is to be vnderstood of such things as concerned the Messiah, touching Christ his suffering, as afore in verl. 25. 26.

2. This is nothing to the obscurity of the Scripture: for the Scripture was cleare, but their vnderstanding was not, till hee opened it, and what they then vnderstood not, now euery ordinary Christian doth know, and can finde it laid downe plaine-ly in the Scriptures of the New Testament, by the Apostles themselves. Therefore if their ignorance at that time of those things may conclude obscurity of Scripture, then the same after knowne of them, and taught fully to vs in Scripture, may make for the Scriptures clearenesse.

3. We acknowledge, that all need to haue their vnderstandings opened by Christ, to read the Scriptures; because the naturall man perceiues not the things of God, but are spiritually discerned, 1. Cor. 2. 14. But is the Sunne darke, because God doth make a blind man to see it? Yet thus our aduersaries reason, The Scriptures are obscure, because God opens mens vnderstanding to see the things therein deliuered.

1. Cor. 12. 20. *To another, discerning of spirits; to another, kind of tongues; to another, interpretation of Languages.*

Ans. Here is not a word of the obscurity of holy Scriptures, but of extraordinary gifts then by Gods Spirit bestowed vpon some, for the Churches good, to make the Scriptures eafie.

Luk. 18. 10. To you it is giuen to know, &c.

The answer to this is, as to the place in *Mat. 13. 11.* but they alledge moreover, *Luk. 18. 34. And they vnderstood none of these things.*

Ans. 1. This place is not against the Word written: For all those things then not vnderstood, they after vnderstood, and wrote them, and wee plainly doe vnderstand them in Scriptures.

2. This place speaketh of the Word deliuered by Christs mouth: I hope they will not haue that Word obscure too: what will then become of the Traditionall word, which they so prattle of? But the Gagger heapevvp any thing to make a shew, though he speake at vnawares against themselves.

3. Still here is of things, and not of the Scriptures; and of onely some things; but not of all. They cannot therefore conclude the generall, that the Scriptures are obscure.

Luk. 2. 50. And they vnderstood not the Word hee spake vnto them.

Ans. 1. The fault is laid vpon their vnderstanding.

2. It is not of the Scripture, but of a word then not written.

3. *Ioseph* and *Mary* vnderstood not then that Word. Ergo, none now? Is it not now written? and doe not every one now know, that he spake of his heauenly Fathers businesse? Besike, if the blessed Virgin *Mary* were now vpon the earth, the papists would not allow her to reade the Scriptures.

2. *Tim. 3. 7. Alwaies learning, and neuer attaining to the knowledge of truth.*

Ans. 1. Here is no Scripture mentioned.

2. If they will haue this to be of their learning the Scriptures, then this sheweth that women in those dayes, meddled with Scriptures, which the Papists now cannot abide to heare of.

3. The fault is not laid vpon the truth; but vpon those learners negligence or dulnesse.

4. Confi-

4. Consider what learners they were. First, silly women: Secondly, loaden with sinnes. Thirdly, led with diuers lusts. Fourthly, led captiue by false Teachers, verse 6. It is no maruell that these could not come to the knowledge of the truth: and because such could not attaine to it, therefore is it hard to be attained to of all others? This is an excellent Scripture, to shew why the collapsing women, and such Apostates as fall from vs now to them, cannot attaine to the knowledge of the truth; because indeede, they are laden with sinnes, led with diuers lusts, and by false Teachers led captiue to their destruction, because here they neyer had a true loue to the Truth.

1. Ioh. 4. 6. *He that knoweth God, heareth vs: he that is not of God, heareth vs not: in this we know the Spirit of Truth and the spirit of error.*

Ans. What they can conclude hence touching the Scripture, I see not: The Spirit of Truth in man, which teacheth him to know God, teacheth him also to heare those which are sent of God: and likewise, where the spirit of error is, and such as are not of God, cannot listen and giue eare to such as are of God: for the spirit of error opposeth the true Teachers; as Papists doe vs.

Psal. 119. 18, 34. *Open thou mine eyes, &c. and giue me vnderstanding, &c.*

Ans. Wee teach, that to come to knowledge, all must pray to God to instruct them, euen the best learned.

2. *David*, that now prayed, had a great deale of vnderstanding, as he confesseth in vers. 11. 34, 37, 38, 39, 100, 104, 105. therefore here he prayeth to be more and more acquainted with heavenly knowledge, desiring the increase thereof: for the godliest haue not all knowledge at once. It is not the word of Scripture, that *David* desires vnderstanding in, nor to haue his eyes open to see what the Words of Gods Lawes were; but he would see the *wonderfull things* thereof. And, trow wee, when your infallible Doctour, the Pope, shall take vpon him to expound Scripture in *Cathedra*, will hee not first pray to God to open his eyes, and giue him vnderstanding? Surely his eyes were not open that made this objection.

3. There is a littell, Historical, and outward knowledge of the holy Scriptures, which *David* was not ignorant of; but there is also an inward, & spirituall and heavenly understanding thereof, which God onely must open our eyes to see; and this *David* prayed for, and these things so heavenly and spirituall, he held to be maruailous; and these prayed he to haue his eyes open to see, also to increase in the vnderstanding of them.

IV. Proposition.

That the Scriptures doe not interpret themselves, and that the true sense may not bee fetched out of themselves:

Confuted by their owne Bible.

1. **T**Heir Bble teacheth vs, that the Scriptures are of God; 2. Tim. 3. 16. that *he him selfe* wrote some, *Exod.* 24. 4. *Deut.* 9. 10. *Hos.* 8. 12. other some his *Prophets*, *Exod.* 24. 4. *Deut.* 31. 9, 24. *Esay.* 8. 1. and 30. 8. *Ier.* 29. 1. his *Evangelists*, *Luk.* 1. 3. his *Apostles*, 2. *Cor.* 10. 11. And these the Lords Scribes were so commanded to write, *Exod.* 17. 14. and 34. 27. *Deut.* 27. 8. and 31. 9. *Ier.* 30. 2. *Heb.* 2. 2. *Reu.* 1. 11, 19. The Scriptures therefore are called *the Oracles of God*; *Rom.* 3. 2.

Now thus then I reason, All wise mens writings carry such a coherence and dependance in them, whether they bee *Willis*, *Letters*, *Histories*, or other learned speeches, either of humane or diuine matters, as the iudicious Readers may, and doe collect the Authors true meaning out of them, though the Authors themselves be not there, to giue their owne meaning. And shall wee thinke, that the Writings and Scriptures of our God, wherein is his Will, his Lawes, his Histories, and other holy Instructions giuen of purpose to teach all, in all ages, to the worlds end, will not afford vs the sense of them out of themselves? especially if we doe consider him euer liuing, and sy-

ding his humble and godly Readers with his holy Spirit to vnderstand his minde? To deny this to Gods Word, were to make it herein inferiour to mens writings.

2. Their owne Bible sheweth vs, that the Scriptures do plainly interpret themselues; expounding words, Iud. 15. 17. *Ramach lechi*, which is interpreted, *the lifting up of the law-bone*, Iud. 12. 6. *Schiöboleth*, which is interpreted, *an eare of corne*. So in Mat. 1. 23. Mark 5. 4. Ioh. 1. 38, 41, 42. and 9. 7. Act. 4. 36. and 13. 8. Heb. 5. 4. Thus it expounds its owne words.

3. *Short sentences*, as Mark. 15. 34. *Eloi, Eloi, Lama sabachani*: which is, being interpreted; *My God, my God, why hast thou forsaken me?* So in Dan. 5. 25, 26, 27.

4. *Whole Speeches and Parables*, as Mat. 13. the Parable in vers. 3. to the 9. is expounded in vers. 18. to 23. so the Parable in vers. 24. to 30. is expounded in vers. 37. to 42.

5. *Visions, and Dreames & Prophecies* of things to come, as in Gen. 40. 9, 12, 13. & 16. 19. & 41. 2. 8. & 25. 32. Ier. 24. 1, 3. & 5. 8. Dan. 4. 16, 27. so in the 8. Chapter, and in other Prophecies; yea in the Reuelation, the words and things in it are in many places interpreted verie plainly, as in Chap. 1. 12, 20. & 17. 1. 15. verse. 3. 9. 10. 18. and 4. 5. and 5. 6. and 19. 8.

6. *Whole bookes*. For what is Deuteronomie, but an explanation of Exodus, and other places of *Moses*? What are the Prophets, but interpreters and appllers of *Moses* to the times, places, and persons? What is the new Testament, but a large and cleare Commentarie vpon the old? In which was the Gospell, Rom. 1. 2. and the mysterie kept secret in a manner, but now made manifest by the Scriptures, Rom. 16. 25, 26.

Lastly, the Scripture every where expounds it selfe, either the place considered by it selfe in the full circumstances thereof, or by some other being conferred with it. See S. Austin. de Verbo Dei, ser. 49.

The places which might be produced for prooffe, are infinite, Origin, on Mat. chap. 13. concerning any necessarie point of controuersies in Christian Religion.

The Answers of our learned men to their obiected Scriptures against our Tenents, may be instance for euidence of these things, euen out of their owne Bible. See these answers before, and

and the rest following, and consider thereof without partialitie,

Contraried by the Ancients.

Irenæus lib. 4. aduers. Hæres. cap. 63. The most lawfull exposition of the Scriptures, and without danger, is that which is according to the Scriptures themselves. *In lib. 2. cap. 46,* the Scripture expounds it selfe, and suffereth none to erre.

Hilary. lib. 1. de Trinit. saith, God is a sufficient witness for himselfe, and who is not to be knowne, but by himselfe; and further he saith: It is vnlawfull to impose a meaning, but wee must rather receiue a meaning from holy Scriptures.

S. August. de doct. lib. 2. cap. 6. There is almost nothing in these obscurities, but in other places one may find it most plainly delivered. And in *Ser. 2. de Verb. Dom.* he saith, that the words of the Gospell carrie their exposition with them.

Rash. Regul. controu. qn. 267. The things which are doubtful, and seeme to be spoken obscurely, are made plaine by whole things, which are euident in other places.

Chrysost. Hom. 13. in Gen. The holy Scripture expounds it selfe. And in *Hom. 9. 2. Cor.* The Scripture every where, when it speaketh any thing obscurely, interpreteth it selfe againe in another place.

Hieron. Com. in Esa. cap. 19. It is the manner of Scripture, after things obscure, to set downe things manifest.

Ambros. in Psal. 118. Ser. 8. If thou knocke at the gate of the Scriptures with the hand of thy mind, thou shalt gather the reason of the sayings, and the gate shall be opened vnto thee, and that by none other, but by the Word of God. And the selfsame saith *Aug. lib. 2. contra Donatist. cap. 6.*

What can be more fully spoken against this their false Tenent, then here is vttered by these Fathers?

Gained by the learned on their owne side.

Gerson, trakt. contra assertiones Mag. Ioan. parisi. The sacred Scripture doth expound her rules by themselves, according

ding to the diuers passages of the Scripture.

Stenubius in Gen. 2. God was neuer so inhumane, as to suffer the world in all ages to be tormented with the ignorance of the sense of the Scripture; but if we consider it well, we may interpret it: and for this he citeth *Theodores*, who saith, that the Scripture vseth, when it teacheth any high matter, to expound it selfe, and not to suffer vs to runne into error.

Iulianus, *Episc. Gaudan.* on *Mat.* pag. 413. par. 2. Christ hath taught to conferre Scripture with Scripture, if we will not erre in reading of the Scriptures.

Acosta the Iesuite, *lib. 3. de Christo.* *Rensl. cap. 21. pag. 479.* There is nothing seemeth to me so to open the Scripture, as the Scripture it selfe.

Camus *loc. Theol. lib. 7. cap. 3. num. 13.* citeth out of Pope *Clement*, *Episc. 3. ad discipulos Hier.* these words: You must not from without seeke a foraine and strange sense, but out of the Scriptures themselves receiue the meaning of the truth.

What Scriptures our Aduersaries haue to object against vs, and to defend this their falsitie by, I find not in the Gagger.

1. I know, they dabble much against a mans private spirit, and a mans private interpretation, which we also disallow: but Gods Spirit is not any private spirit, but the publike spirit; and the same also in every member of the Church, *1. Cor. 12.* neither is the Scriptures interpretation, any private interpretation, though shewed out of a private mans mouth, according to that of *Panormitan*, in *cap. signif. Extra. de electis.* In things concerning faith, the saying of one private man, is to be preferred before the words of the Lord Pope, if he bring better reasons out of the new and old Testament. To which agreeth that of *Gerson*, *part. 1. de examina. doct.* More credit is to be giuen to a private simple man alledging the Gospell, than either to the Pope, or Council.

2. Also that they alledge, how *Moses* did iudge causes, the Priests also and the Levites, and that the people ought to learne of them. But this is to be vnderstood, as *Moses* spake from God, and as the Priests and Levites iudged and taught according to the Law, as in the place of *Deuteronomie* is before answered.

V. Propa-

V. Proposition.

That the Scriptures are not to be allowed to be read of the people, nor heard by them in a knowne tongue:

Confuted by their owne Bible.

1. **I**t teacheth, that the Scriptures were written to all sorts: the bookes of *Moses* to all *Israel*, Deut. 31.9. 1.9. 23.30. 32. So the Prophets, Psalmes, and Historicall bookes, and all these were commended to the Churches keeping, Rom. 3.2. Act. 7.38. We see in the new Testament, some bookes written to noble Personages, Luk 1. Act 1. to Ladies, 2. Ioh. ver. 1. to Bishops and Deacons, Phil. 1.1. to Pastors over Congregations, Reuel. 1.11. and 2. & 3. to old men, 1. Ioh. 2. 14. to young men, 1. Ioh. 2. 13, 14. yea generally to all the Saints, Rom 1.7. 1. Cor. 1.2. As the generall Epistles of *James*, *Peter*, *Iohn*, and *Jude* do witnesse.

2. It teacheth, that they were written for the benefit and guiding of all sorts: for kings, Deut. 17, 18, 19. Iosh. 1.8. for Elders, and Magistrates of the people, Deut. 31.9. and for others to make vie of, Pro. 1.4.

3. It teacheth, that the reading, searching, and attending to them, was commended to all sorts without any exception, Deut. 30.10. Iosh. 23.6. Ioh. 5.39. 2. Per. 1.19. Eph. 5.17. Reuel. 1.3.

4. It teacheth, that they were commanded to be read of all sorts, Deut. 31.11, 12. Ier. 36.6, 10. Col. 4.16. 1. Thess. 5.27. and so were read to them, Exod. 24.7. Iosh. 8.34, 35. Neh. 8.2, 3. and 2. Chron. 34.30. Act. 13.15. and 15.21.

5. It sheweth vs, that they were read of all sorts, and never reprov'd for any euill in them; as of *Ishar*, 2. Chron. 34.30. of the noble Eunuch, Act. 8.32. of the noble Bereans, Act. 17.11. of godly women, as *Lotis*, and *Eunice*, trayning vp *Timothy* from his child-hood therein, 2. Tim. 1.5. with 3. 15. It is cleare therefore by their owne Bible, that all and every one might reade Scriptures, that could and would reade them, and that without

without hinderance.

The Papiſts are farre from *Moses* ſpirit; who wiſhed from his heart, that all the Lords people could prophesie, Num. II. 29. But they that do euill, hate therefore the light, and wiſh not permit people to come vnto it, leſt thereby their deeds be re-
proued, Ioh. 3. 20.

Contraried by Antiquitie.

S. Auguſtine, l. 3. c. 1. *de doct. Chriſt.* A man that feareth God, doth diligently enquire after his will in the Scriptures. And in *Serm. 55.* it is not ſufficient, that ye heare the Diuine Scriptures in the Church, but alſo in your houſes, either reade them your ſelues, or elſe deſire ſome other to reade them, and giue you diligent care thereto.

The Nicene Synod (ſaith *Corn. Agrippa lib. de van. Scient.*) decreed, that no Chriſtian ſhould be without the Bible in his houſe.

Chryſoſt. exhorteth men to get the Bible, the moſt wholeſome remedie for the ſoule, if not all, yet ſome part; to take the holy bookes into their hands, before and after meate at home, and not in the Church onely; Yea, he telleth his hearers, that, to think Gods Word needleſſe, cometh of the deuill, & y it was as an infecting Peſtilence for the people, to thinke that it appertained to men of the Church to reade them, and not to others, whereas he telleth them that it was much more neceſſarie for them, then for the other. See for theſe his ſpeeches at large, *Hom. 10.* on Gen. & 29. *Hom. 1.* on Ioh. *Hom. 13.* on Mat. *Hom. 2.* on 2. Theſſ. *Hom. 3.*

S. Jerome, on Col. 3. 16. We ſee heare (ſaith he) that lay people ſhould not haue onely knowledge of the Scriptures ſufficiently, but abundantly, that ſo one might be able to teach another: many of his writings were written to women, as to *Paula*, *Epiſt. 3. 9. 10.* *Enſtochium*, *Saluina*, *Demetria*, *Furia*, *Celantia*, and others, 12. 14. commending them for their reading and ſtudie of Scriptures: yea, he inſtructed one *Leta*, how ſhe ſhould bring vp her daughter in holy Scriptures, to learne the Pſalter, the Prouerbs, then

then Ecclesiastes, then Iob, and so to go to the Gospels; after these, the Prophets, *Moses*, and Historicall bookes. He herein was then no Papist.

S. Basil regul. contr. l. 9. 95. It is necessarie and consonant to reason, that euery man learne that which is needfull, out of the Scriptures, whose Nurse (one *Macrina*) taught himselfe the Scriptures from a child, *Bas. Epist. 74.*

*Lib. 3. de eu-
rand. Grac. af-
fect.*

Theophylact on Eph. 6. Say not (saith he) that it belongeth onely to Religious men to reade the Scriptures: for it is the dutie of euery Christian, and most of all, of such as deale in world-ly affaires, because they being as it were shaken with a tempest, haue greater need of spirituall succour. And *Theodoret* writeth of his times, that Coblers, Smiths, Websters, and all kind of

*See also, Euseb.
lib. 1. cap. 6. de
demonstrat. E-
uangel.*

Artificers, all the women, not onely such as could reade, but Semsters, Maidseruants, and waiting-women, Citizens, Hus- bandmen, Ditchers, Neatbeards, Woodsetters, vnderstood the points of faith, and could discourse of them. What can be more cleare then this, that in former ages from the beginning, euery one had libertie to reade the Scriptures? & for their helpe were they translated into vulgar tongues into all languages. For the truth of this, see *Aug. de doct. Chri. lib. 2. cap. 5. Theodoret* in his forenamed Booke. *Beda, Hist. lib. 1. cap. 1. Chrysost. Hom. 1. in Ioban.* Yea, do we not know, how Lay men, for their diuine Knowledge, were chosen to be Teachers in the Church? *Notharius* a Iudge, made Bishop of Constantinople; *Ambrose*, a deputie, Bishop of Millan; with other moe.

*Socrat. lib. 4. cap.
33.*

Gaine said by some of themselves.

The Rhemists, though they hold the false Tenets, yet in their Preface before their translation, cannot denie the Scriptures to haue bene in the vulgar Languages of diuers Nations: as in the Armenian, the Sclauonian, Gothick, Italian, French, English tongue; yea, in the Languages of almost all the principall Pro- uinces of the Latine Church of later times. The meere Politicke caution and limitation of the Trent Conuenticle was not deuised in former ages, that the Scriptures should not be read indifferently of all men, but of such as haue licence. Licence to reade

reade holy Scripture, was not thought of in the Primitive Church, nor many hundred yeeres after. The very translation of the Scriptures aforesometimes shew, that the godly Translators minded to put Gods Bible into all mens hands, without any Popes licence.

Acosta li. 2. de Chron. Ren. ca. 2. pa. 65. is enforced to confesse, that our gracious God hath marvellously provided in holy Writ, that the most rude, reading in humilitie, may profit thereby; and in chap. 5. speaking by experience, I haue seene (saith he) some men viterly vnlearned, and scarce knowing Latine, who haue gathered out of Scripture such profound knowledge, that I marvelled at them: but the spirituall man iudgeth all things.

Espencass in 2. Tim. 3. pa. 116. testifieth, that the Iewes did vse to instruct their children from five yeeres old. A custome continued till this day. So that (saith he) many Christians may bee ashamed of their negligence, which is not onely my complaint (saith he,) but also of the ancient Fathers; marueiling that that custome should bee iudged now dangerous and pestiferous, which the Ancient so often commended for profitable and wholesome.

Lorinus on Acts 17. 2. (speaking of the Act of the noble Bereans) saith, That it was no more then Christ commanded, when he sai-*t*, Search the Scriptures, that is (saith he) as *Chrysostome* and *Euthymius* expound it) not onely to reade it, but also exactly and diligently to discusse it.

But I neede not speake more of this; for among vs. we see many of them take libertie to reade not onely their owne Translations, but ours too.

Their practice then here with vs, is against their doctrine, and their practice else-where: for in other places their doctrine is against reading of Scriptures translated: and they also doe not suffer them to be read. See plentifull testimonies cited by Doct. *White* in his *Orthodox Faith*, pag. 47. 48. So they disallow, and allow; some of one mind, some of another; here with vs, differing from themselves in Papistcall Countries: for all is as the Juggler playes fast or loofe, for their grand Masters advantage.

Obiected

Obieſted Scriptures answered.

Deut.10.5. *The two Tables were written by God, and put by Moſes into the Arke.*

Anſw. What then? Therefore the Scriptures are not to bee common and freely read of all? If the putting of the Tables into the Arke might force ſuch a concluſion, the Scriptures might not onely bee kept from the people, but from the Clergie too: for thoſe put into the Arke, were neither for Prieſt nor people to read. But I anſwere more particularly:

1. That theſe were not all the Scriptures of God, although all that God himſelf did immediately write with his owne finger.

2. Theſe commandements in the Tables were alſo written out by *Moſes* in Exod.20. and in Deut.5. which Bookes after were alſo copied out, and ſo were in the hands of the Prieſts, Princes and people.

3. The putting them into the Arke, was not that thence man ſhould learne not to meddle with holy Scriptures, which none euer dreamed of, but theſe Romiſts. For God commanded to teach them to his people, Deut.6.1. and they were to inſtruct their children therein, Deut.6.7. but they were put into the Arke for other ends:

1. To keepe them ſafe there, as a teſtimony againſt Iſrael.

2. To learne to keepe them in their heart, as they were kept in the Arke.

3. Becauſe the Arke was a type of Chriſt, in whom this Law of commandements was written, and in whom the Lords people ſhould be accounted obſervers of the ſame.

Deut.31.9,26. *There was but one copie of the Law, and it was committed to the Prieſts of the Leuites to keepe, and was hid for a long time, till it was found in Iofias dayes, 2.King.22.8.*

Therefore the Scriptures were not common to all.

Anſw. Its true, that there was but one originall that was kept: but other copies were commanded to bee written out, Deut.17.18. and the ſame to be read diligently, verſ.19. *Iofhua* had

had a copie of it, Iosh. 8. 34. *Esdra*s had so, Neh. 8. 2. In *Iehosaphats* time a copie was carried vp and downe, 2. Chron. 17. 9. waies on Neh. *Daniel* had bookes, Dan. 9. 2. Christ telleth vs in the Parable, Luk. 15. 19. that they had *Moses* and the Prophets. The Law and Prophets were read in their Synagogues from old time, Act. 13. 15. and 15. 21. How also could the Bereans search the Scriptures, if they had not had them? Act. 17. 11. And *S. Paul* saith, that to the Iewes were committed the Oracles of God, Rom. 3. 2. The booke of the Law was written, to be read and heard of the people, Deut. 31. 11, 12. So were also the Prophets writings, Ier. 36. 6, 10, 14, 15. and free for any to reade them, that could get copies of them, as we may see in the Eunuch, Act. 8. 28. By all which it is cleare, that the Scriptures were common for all.

Nehem. 8. Here they would gather, that the Scriptures were read in Hebrew, and yet the people vnderstood not the language: so by certaine words in the Euangelists, not Hebrew, which were then spoken of the people, as *Golgotha*, Mat. 27. 33. *Talisba cumi*, Mark 5. 41. *Acheldama*, in Act. 1. 19.

Ans. That the Scriptures of the old Testament were in the Hebrew tongue, is true: but that the people vnderstood not that tongue, is as false as the other true: for its said, as their own Bible hath it, Neh. 8. 3. that *Esdra*s read plainly in the presence of the men and women, and of those that vnderstood, and the eares of all the people were attent to the Booke, vers. 8. and they vnderstood when it was read. And though they were 70. yeeres in Captiuitie, yet had they not lost the knowledge of the Hebrew tongue: for many thousands, and not a few, of note and place, which went into captiuitie, liued to returne againe, *Esdra*s 2. 2, 3, 4, 65. and 3. 12. And shall we thinke, that these had lost their native tongue? After their returne, they had some strange words mixed with the Hebrew; but yet they generally spake the Iewes language, Neh. 13. 24. and the Prophets *Haggai*, *Zacharie*, and *Malachi*, wrote in the Hebrew: and the people hundreds of yeeres after vnderstood the Hebrew tongue when it was spoken, Act. 21. 40. and 22. 2. and could reade it written, Ioh. 19. 20. yea, it was so common, that Christ spake He-

brew, and in no other Language to *Paul* from Heauen, Act. 26. 14. And as for the words of Christ on the Crosse, *Matth. 27. 46.* which some hearing, said, He calleth for *Eliab*: if they were spoken of the Iewes, they did it in mockage. If of the Romans souldiers, they being strangers, and not vnderstanding him, it maketh nothing to the purpose, or point in question.

Ioh. 7. 49. *The people which knoweth not the Law, are curst.* Hence they would gather, that the Iewes vnderstood not the Hebrew language, in which the Law was written.

Ans. 1. The Pharises arrogated knowledge to themselves, and contemned the people for want of knowledge, to wit, of the sense and meaning of the Law, but not of the letters, words and language, wherein it was written.

2. Neither is it true, that the people knew not the Law, because these enemies of Christ said so; no more then that they were curst, because they so said of them, in hatred against them for following Christ.

VI. Proposition.

That the common libertie for all to reade the Scriptures, doth breed heresies:

Confuted by their owne Bible.

1. **I**T teacheth, that the ignorance of the Scripture, is the cause of error, *Mat. 23. 29.* *See doe erre, not knowing the Scriptures.* Error then is from ignorance of the Scriptures. The Apostles doubting of Christs resurrection, a maine point of Faith, without which all is vaine, *1. Cor. 15.* is ascribed to their ignorance of the Scriptures: for as yet (saith their Bible) *they knew not the Scriptures.* The Israelites erring in heart so continually, is ascribed to the want of knowledge in Gods wayes, *Psal. 94. 10, 11.* These alwaies erre in heart, and these haue not *knowne my wayes.*

Psal. 95.

Secondly, it telleth vs whence otherwise errors proceed, from Philosophy

Philosophy, vaine fallacie, Col. 2. 9. from humane traditions, Whence proceed errors. Mark. 7. 8. from pretended Apostolicall traditions, Acts 15. 24. from pretended reuelations of the Spirit, a feigned word, and forged writings, 1. Thes. 2. 2. from Satans strange delusions in the Man of sinne and his followers, 2. Thes. 2. from lying signes and wonders, seducing people, Reuel. 13. 13, 14. 2. Thes. 2. 9. from doctrines and commandements of men, Col. 2. 22. from vnlearnednesse and vnstablenesse of mens owne selues, 2. Pet. 2. 16. from false Teachers, Act. 20. 29. Iude, vers. 4. 2. Pet. 2. 2. Tim. 3. 6. from mens giuing heed to Seducers, 1. Tim. 4. 1. and such like meanes, God giuing men ouer to belecue lyes, because such haue not a loue of the truth, 2. Thes. 2.

3. Their Bible cleareth Scriptures from being cause of error: for it telleth vs, *that no lie is of the truth*, 1. Ioh. 2. 21. Now, error in diuine matters is a lye: the Scriptures are Gods Word inspired by the holy Ghost, 2. Tim. 3. 16. Gods Word is truth, Ioh. 17. 17. and therefore no error can arise from it; and to reason from abuse, to hinder the vse, is absurd.

4. It telleth vs, that the holy Scriptures are the Rule of faith and life, as before is prooued, and therefore cannot be the cause of error.

5. It pronounceth the Readers blessed, Reu. 3. 3. How can this be, if it breed errors in men?

6. It telleth vs, that by Scripture Christ confuted Satan, the false doctrine of Scribes and Pharises, the heresie of the Sadduces: so did the Apostles the Iewes, Act. 17. 2. and 18. 28. Therefore heresies are ouerthrowne by Scripture, and get no ground at all from Scripture.

Contraried by Antiquitie.

Chrysost. Hom. de Lazar. The ignorance of the Scriptures hath bred heresies: In Hom. 58. on *Iohn*. The Scriptures doe leade vs to God, doe drive away heretickes, and doe not suffer vs to goe out of the way.

Tertulian. de resurr. telleth vs, that heretickes flie the light of the Scriptures. Surely hereby its cleere then, that this Father

did not belecue, that the Scriptures would make heretikes.

S. *Ierome* in *Eſay* c. 8. willet h vs in things doubtfull to haue recourſe vnto the Scriptures to know the truth; otherwiſe, ſaith he, ye ſhall not haue the light of truth, but remaine euer in darkneſſe of error. Therefore Scriptures expell the miſt of errors, and doe not breed them in the iudgement of Saint *Ierome*. It is witneſſed before by *Auguſtine*, *Chryſoſtome*, *Tertullian*, *Baſil*, *Ierome*, *Gregory*, *Nyſſen*: that the Scriptures are the ſound Rule of Faith; therefore cannot they be any ground for error.

Gaineſaid by ſome of their owne.

Petrus de Aliaco ſaith, The new Teſtament is the hammer that killeth all heresies, the Lanterne that lighteneth vs.

Gerson in *traicté de diſtinct*. The ſacred Scriptures are the ſhop wherein is laid vp the royall ſtampe of ſpirituall coine; if a penny differs from the ſtampe neuer ſo little, vndoubtedly its counterſeit. It is alſo witneſſed before by *Gregory*, *Gerson*, *Clementis*, *Aliacus*, *Durand*, *Mirandula*, *Aquinas*, *Fernus*, *Villa-Vincensius*, the Canon law, and by *Bellarmino*, that the Scriptures are the Rule of Faith: how can they then breed error?

Our Aduerſaries haue here no Scripture againſt vs: for indeed the Scripture ſpeaketh for it ſelfe, and not againſt it ſelfe. But Papiſts will here ſay, they meane, that the Scriptures breed heresies, when they are miſunderſtood or abuſed, or not rightly interpreted.

Anſw. If thus they meane in good ſooth, 1. why blame they the Scriptures, when the fault is in men, and not in them?

2. Why doe not they likewise ſo accuſe all mens writings whoſe ſoeuer? are not they ſubiect to be miſ-conceiued, miſunderſtood and peruerted?

3. Why doe they, in this reſpect, feare the Scriptures to breed heresies more in the people, then in the Priests? Were they of the Lay-people onely, which were the Authors of former heresies, or of the Clergie? Was *Arius*, was *Macedonius*, was *Eutyches*, *Pelagius*, and other damnable fiſt-broachers of heresies, Lay-men? No man, ſaith *Ierome*, can frame an heresie, but

Arius, a Presbyter, *Macedonius*, a B. *Pelagius*, a Monke, and *Eutyches*, an Abbat.

but he that is of excellent gifts. *Gerſon* and *Aeneas Syluius* doe De def A viror.
allege the ſame ſaying of *Saint Ierome*. That there neuer hap. Eccliet 4th Hiſt.
pened any notorious euill in the Church, but Priests were the Auſtr. 852.
cauſe thereof.

Laſtly, by thus reaſoning from the abuſe, either through ignorance, or wilfulneſſe in any thing, we ſhould diſallow euerie thing; we ſhould not eate, becauſe ſome gluttonize at meate; nor drinke wine nor ſtrong drinke, becauſe ſome thereby become drunke; nor weare coſtly apparell, as men of place may, becauſe ſome grow thereby proud; nor uſe the Arte of Rhetorick, becauſe ſome men abuſe it, ſetting their tongues to ſale; nor Logick, for that ſome peruert it from the right end, to iangling Sophittrie. Ieſus Chriſt ſaw how Satan abuſed Scripture, yet he did uſe it, and exhorted other to ſearch the Scriptures. This point of Poperie Chriſt then knew not, nor any of his Apoſtles.

VII. Proposition.

That the Scriptures cannot of themſelues be knowne to be the Word of God, vnleſſe the Church doe giue wiſneſſe unto them, that they are ſo;

Confuted by their owne Bible.

IT plainly auoucheth the contrary: I. By teaching that Chriſts ſheepe knew his voice, Ioh. 10. 4.

2. That Chriſt hath promiſed, that ſuch as doe his will, ſhall vnderſtand all the doctrine, whether it be of God, Ioh. 7. 17.

3. That to his Diſciples it is giuen to know the Myſteries of the kingdome of heauen, Mat. 13. 35. Now, the Scriptures inſpired of God, 2. Tim. 3. 16. are his voice, are his doctrine; and there are the Myſteries of the Kingdome of heauen, euen that great Myſterie, opened by the Scriptures, Rom. 16. 26. in the Law and Prophets, Acts 28. 23. Therefore if Chriſts ſheepe and Diſciples can know his Voyce, his Doctrine, and the Myſteries of the

the Kingdome of Heauen, then they can know the Scriptures to be the Scriptures of God.

I I. It telleth vs by whom, and by what we haue this knowledge. 1. By the Spirit of God: for what things God hath prepared for them that loue him, hath he reuealed to vs by his Spirit, which we haue receiued, that we may know the things, that of God are giuen vnto vs, 1. Cor. 2.9, 10, 12. Now, the Scriptures are of those things which God hath giuen vnto vs: therefore by the Spirit of God can wee know them to be of God. And indeed all Scripture being inspired of Gods Spirit, who can better informe our knowledge of them, then the blessed Inditer and Author of them?

Psal. 19.

2. By the Scriptures themselves, which beare witness of themselves, that they are iustified in themselves, *Psal. 118. 10.* that they are all inspired of God, 2. Tim. 3. 16. that they are holy Scriptures, Rom. 1. 6. the Scriptures of the Prophets, Rom. 16. 26. who were guided by the holy Ghost, 2. Pet. 1. 20. as also were the Apostles, Mat. 10. 20. Mark 13. 11. And Paul telleth vs, that he wrote the Commandements of God, 1. Cor. 14. 37.

III. As their Bible telleth vs, that by the Spirit, and by the Scriptures themselves, we know the Scriptures to be of God; so also the same Bible teacheth vs: 1. That the testimonie of the Spirit is truth, 1. Ioh. 5. 6. and is no lye, 1. Ioh. 2. 27. which Spirit of Christ all the Children of God haue, Gal. 4. 6. and all that are Christs; else they are none of his, Rom. 8. 9.

2. That the testimony of the Scriptures are of more credit then the testimony of men; for the witness of God is greater then men, 1. Ioh. 5. 9. And Christ preferred the testimony of the Scriptures before mans testimony, yea, though a Prophet: for he saith, he receiued not testimony of man, speaking of *Iohn Bapt.* Ioh. 5. 33, 34. and yet he referred himself to the testimony of the Scriptures, testifying of him, ver. 39. Yea, he saith, that his owne words would not be beleued, if the Scriptures be not believed, ver. 47. So that the Scriptures testimony of themselves, being the Word of God, & so the testimony of God, are sufficient witness to take them for the Scriptures of God; which whoso refuseth or questioneth, the testimony of no men, no, not of Christ, if he were

were here on earth, would be beleueed, to make vs to receiue them for Gods Word. This their owne Bible doth teach vs.

I V. Their Bible doth not onely shew, how the Scriptures giue witness of themselves thus in generall termes, but more particularly informeth vs, that the Scriptures doe proue the particular bookes of holy Writ to bee the Word of God. *Moses* witnesseth of his owne writings, that he wrote by commandment, Deut. 31.9, 19. and what he deliuered, was that which was commanded him Exod. 34.34. All the Prophets witness their Prophecies to be of God, *Esay* 1.2. *Ier.* 1.2. *Ezech.* 1.3. *Dan.* 10. 1. *Hol.* 1.1. *Ioel* 1.1. *Amos* 1.7. *Obadiah* 1.1. *Ionah* 1.1. *Mich.* 1.1. *Nah.* 1.1. *Hab.* 1.1. *Zeph.* 1.1. *Hag.* 1.1. *Zach.* 1.1. *Mal.* 1.1. *Ielus* Christ gaue approbation to the authoritie of *Moses*, the Prophets, and the *Psalmes*, Luk. 24. 26, 24. And so the Apostles, *Act.* 26. 22. *Rom.* 16. 23. not onely in expounding, but also by alleaging one where or other some thing out of euery booke; as out of *Genesis*, *Mat.* 23. 35. *Act.* 7. 3. and 13. 25. *Ioh.* 4. 5. out of *Exodus*, *Mat.* 5. 38. and 22. 32. *Act.* 13. 17, 18. *Leuiticus*, *Rom.* 10. 5. *Mat.* 5. 38 *Numbers*, *Ioh.* 3. 14. and 6. 31. *Deuteronomy*, *Mat.* 4. 4, 7. and 5. 31. or 7. 37. *Ioshua*, *Act.* 7. *Heb.* 11. 31. *Iam.* 2. *Iudges*, *Act.* 13. 20. *Heb.* 11. 32. *Ruth*, *Mat.* 1. 2, 3. 12. *Samuel*, *Kings* and *Chronicles*, *Mat.* 1. 2, 3, 6, 7. and 12. 3, 41. and 23. 35. *Luk.* 4. 15, 16, 27. *Act.* 13. 21, 22. *Rom.* 11. 3. *Heb.* 11. 32. *Iob*, *Iam.* 5. 11. *Psalmes* the whole booke, *Act.* 1. 16, 20. and parts thereof, *Mat.* 13. 35. and 21. 16, 42. *Prouerbs*, *Rom.* 12. 26. *Iam.* 4. 6. *Heb.* 12. 6. *Esay*, *Mat.* 21. 5, 13. *Ioh.* 12. 38. *Ieremy*, *Mat.* 27. 9. *Ezechiel*, 2. *Cor.* 6. 18. *Reuel.* 4. 7. and 20. 8. *Daniel*, *Mat.* 24. 15. Somight I goe thorow all the small Prophets, but that whole booke of the Prophets is approoued, *Act.* 7. 42. And all the Scriptures of the old Testament, are called by *Saint Paul*, the words of God, *Rom.* 3. 2. and are confirmed in particular, as the rest: as *Hosea*, *Mat.* 9. 13. and 12. 7. *Ro.* 9. 25, 26. *Ioel*, *Act.* 2. 16. *Ionas*, *Mat.* 12. 40. *Amos*, *Act.* 7. 43. *Micha*, *Mat.* 2. 6. *Zacharie*, *Mat.* 27. 9. *Habacuk*, *Rom.* 1. 17. *Gal.* 3. 11. *Nahum*, *Rom.* 10. 15. *Haggai*, *Heb.* 12. 26. *Malachy*, *Mat.* 17. 11, 12.

Thus the old Testament beareth witness to it selfe, and the New also to the Old; so doth the Old to the New; foreshew-

ing what in the New is reuealed, besides the record it beareth of it selfe: For *Iohn* telleth vs, that his writings are the truth of God, *Ioh.* 19. 35. *Reuel.* 1. 1. *Saint Paul*, that his are the commandements of God, *1. Cor.* 14. 37. *Saint Peter* confirmeth the authoritie of all *Pauls* Epistles, *2. Pet.* 3. 16. And thus must we thinke of all the Apostles writings, as the diuine truth of God; because they were all led by the same Spirit, *Ioh.* 15. 26. into all truth, *Ioh.* 16. 13. which called the words of Christ to their remembrance, *Ioh.* 14. 26. which Spirit Christ gaue them, and they had received, *Ioh.* 17. 8. Neither is it to be doubted, but as their words in their Ministerie were the words of God, *Mat.* 10. 10. *Mark.* 13. 11. so were their words written of God also, seeing they wrote what they taught, as these places shew, *Luk.* 1. 1, 3, 4. *Act.* 1. 1. *1. Cor.* 15. 1. *2. Cor.* 1. 13. *Phil.* 3. 1. *2. Thes.* 2. 3. and as before is prooued at large.

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V. Their owne Bible telleth vs, that the Word is a lampe and a light, *Psal.* 118. 105. *2. Pet.* 1. 19. This is spoken of the written Word. Now a lampe and a light need no man to point to them, that hath eyes to see, if the same be before them, but they shew themselves to such clearly enough; euen so doth the light of Gods Word in Scripture shew it selfe. Gods workes shew themselves to be his workes out of themselves, *Act.* 14. 16. He left not himselfe without testimony, *Rom.* 1. 20. *Psal.* 18. 17. His workes shew him, and shew themselves to be his; and shall not Gods Word shew it selfe to be Gods Word? Is there to a godly man a lesse print of the Deitie in his Word to discern it, then in a very naturall man to discern his workes? Moreover, shall the writings of men discouer their Authors, of what profession and learning they be, and shall not Gods Word be able to shew it selfe to bee of God? For let one man write like an Artist; another, as a Philosopher; the third, as a Moralist; the fourth, as a Statist; the fifth, as a Diuine: No man that is an Artist, a Philosopher, a Moralist, a Statist or Diuine, but hee can discern of all these writings distinctly, though hee haue not some to tell him, what they bee. So let a man, endued with Gods Spirit, and spirituall vnderstanding, come to the holy Scriptures, he will discern them to be of God, and of his Spirits inditing,

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inditing, though none beare witnesse to them, and tell him so much. For the spirituall man iudgeth all things, 1. Cor. 2. 15. and if he can iudge, he also can discerne of the. Weigh also, that those which bee good Bankers, know money at the first sight, whose image and superscription it beareth. The worke of an *Apelles* is easily discerned from that, which is an ordinarie Painters. And wee know, that men well read, are so quick-sighted, as that they can discerne learned mens writings from the counterfeites of them. How much more then may the writings of God, so infinitely surmounting all others in all manner of grace, dexteritie and maiestie of themselves, be seuered and sundred from all other writings, and be knowne to be of the Lords owne inditing?

Lastly, as in generall the Scriptures shew themselves to bee Gods Word, and also more particularly, that the seuerall books thereof are his Word: So these very bookes, which wee at this day acknowledge, and haue in account for Gods Word, and so beleue them to be, doe witnesse for themselves, that they are indeed the very Word of God, though the Church should bee silent in her ducie so to professe, and teach them to be. And this is cleare:

1. From the Penmen, who according to the wisdome given to them, as *Peter* speaketh, 2. Pet. 3. 15. haue written the truth of God, 1. Joh. 19. 35. and the commandements of God, 1. Cor. 14. 37. Now, who were the Penmen of these bookes, we know:
1. By the titles of them. 2. By the inscriptions, as that to the Rom. chap. 1. 1. to the Corinth. chap. 1. 1. 2. Cor. 1. 1. to the Gal. chap. 1. 1. and so of the rest of the Epistles of Saint *Paul*. Likewise that of Saint *James*, *Peter*, and *Iude*, and the Revel. 1. 1. 4. are knowne by their inscriptions. 3. By the subscription in some, as 1. Cor. chap. 16. 21. *The salutation of me Paul with mine owne hand*. 4. By apparant testimonie within them, telling vs who wrote them. *Iohn* saith, he wrote the Gospell ascribed to him, 1. Joh. 21. 24. So Saint *Paul* his Epistles, 2. Cor. 10. 1. 1. Corinth. 15. 9. 1. Tim. 1. 13. That to the Hebrewes, in many places discovers it selfe to be Saint *Paul*. So the Gospell to be Saint *Lukes*, and the Acts too; for hee that wrote the one, wrote the

the other also, Acts 7.7.

2. From the puritie, the veritie, the integritie, the godly plainenesse and simplicitie, and yet powerfull maiestie thereof, euincing all gaine-sayers, and manifesting these very bookes to be the Word of God. What true and euident properties neuer can be shewed to be the properties of Gods Word to know it by, the very same these bookes challenge to themselves; to approue themselves to bee Gods Word to the conscience of euery true Christian. See *Scorus* his ten arguments, 1. *Sent. prol. Ari. 1.* Also *Gregor. de Valent. som. 3. p. 339.* Let our aduersaries speake herein.

3. From the witnesse of Gods Spirit, making the reading, studying, meditation, preaching, and hearing of the things contained in these bookes, very powerfull vpon mens consciences, working conuersion to God, and so perswading to beleue them to bee of God, as hereupon they doe yeeld obedience thereto, feare to offend against the commandments therein, beleue with comfort the promises, yea, and so fully to giue themselves to the guiding thereof, as they thinke in them to find eternall life, and are so perswaded, as that they can forsake all, yea, if need were, also to suffer death vpon the faith of these sauing truths therein contained, as holy Martyrs haue done very chearefully and constantly through the Spirits assistance, bearing witnesse to them, and by which they and wee know them to be the things giuen vs of God, 1. Cor. 2.12.

This worketh faith, and maketh vs beleue them, and therefore is called the *Spirit of Faith*, 2. Cor. 4.13. This teacheth vs, Ioh. 6.45. and is truth, 1. Ioh. 5.6. and euer accompanieth the Word, Esay 59.21. to make it the power of God to saluation, Rom. 1. and the sauour of life vnto life, to them that are saued, 2. Cor. 1.

The Church is to testifie of them, to interpret them out of themselves, to keepe them, and to defend them; but she cannot either make them to be Gods word, if they were not so already: for she cannot make a word to be mans, if man neuer spoke it; neither can she make Gods word to be his word vnto vs vpon her owne credit, if it selfe bare nor witnesse of it selfe, and the

Spirit

Spirit did not confirme the same, and not worke this faith in vs. If her authoritie could worke this beliefe, then were she to blame for not bringing all to the faith of them. To worke diuine faith in our hearts, is of God, and not of men.

Contraried by Antiquitie.

Saluianus, lib. 3. de providentia, faith, All that men say, need reasons and witnesses; but Gods Word is witness to it selfe: for whatsoeuer the Incorrupt Truth speaketh, must needs be an incorrupt witness to it selfe.

Ambrose, lib. 5. Epist. 31. Whom may I beleue in the things of God, better then God himselfe?

Hilarie, lib. 1. de Trinitate. God is a witness for himselfe; and he is not to be knowne but by himselfe. Now, God and his Word is one; and therefore faith *Nilus*, it is all one to accuse God; as *De causis dissent. Eccl. pag. 2.* to challenge the Scriptures.

Origen, lib. 4. cap. 2. de Princip. Whosoever with all diligence and reuerence, as is meete, shall consider the words of the Prophets, it is certaine, that in the reading and diligent view thereof, hauing his mind and vnderstanding knocked at by a diuine inspiration, he shall know that the words which he readeth, were not vttered by man; but are the words of God; and of himselfe shall perceiue, that these bookes were written, not by humane Art, not by the word of mortall man, but by a Maiestie Diuine.

Gaine said by some of their owne.

Gregorie de Valentia, Comment. in Thom. cap. 3 pag. 31. The Reuelation of the Scripture is beleued, not vpon the credit of another Reuelation, but for it selfe.

Causius citeth, *cap. de precept. Eccl. Num. 16*. We beleue, adhere, and giue the greatest authoritie to the Scripture, for the testimonies sake of the holy Ghost speaking in them.

Bellarmino, de Verbo Dei, lib. ca. 3. Nothing is more knowne, nothing more certaine then the Scripture, that it were the greatest

S. N. Guide of
faith. chap. 7.
num. 3.

test madnesse in the world, not to beleue them. If he saith truth, as he doth; then is it madnesse, not to beleue the Scripture bearing witness of it selfe, that it is all of it selfe inspired of God. What farther Testimonie neede wee? A Papist now of late in *His guide of Faith*, saith thus: We beleue the Scriptures for the diuine Authoritie, which is the formall object of Faith, and of infinit force and abilitie to perswade immediately by it selfe, without the helpe of any formall inducement whatsoever.

Defens. Eccl.
Autho. lib. 1.
cap. 9.
Tript in coat.
Aduers. Whi-
tak, in admonit.

Stapleton saith, That all the former writings of the Bible may be assured to vs by the latter; the old Testament by the new; and the inward Testimonie of the Spirit is so effectuall for the beleueing of any point of faith, that by it alone any part may be beleueed; though the Church hold her peace and neuer be heard. Note this saying well, you Papists, that perswade your selues, that the Scripture is not Scripture to you, but because the Church tels you so.

S. N. Guide of
Faith. chap. 7.
num. 2. and 3.

They haue no Scripture for defence of this their Position, to object against vs. Atheistickall obiections some haue made, as if they would vphold the Turkish Alcoran, vs worthy any Christian, and no more worthy any answer, then the blasphemie of *Rabshekah*, 2. King. 18. 36. against which King *Hozekias* commandement was; *Answer him not a word*, Isa. 36. 21.

VIII. Proposition.

That traditions, which they call the unwritten word, are the Rule of Faith:

Confuted by their owne Bible.

I. **I**T hath beene proued before, that the word deliuered by mouth, both before and vnder the Law, and after, till the new Testament was written, in all substantiall and necessarie points of faith, is now either expressly set downe, or by a necessarie

cessarie conclusion comprehended in the Scriptures.

II. That therefore the Scriptures are the onely Rule of Faith, which before also is fully proued.

III. Their owne Bible in many places, & diuers wayes, doth condemne traditions: I. In calling them traditions of men, Col. 2.8. of Fathers, 1. Pet. 1.18. your traditions; that is, the traditions of Scribes and Pharises, Mat. 15.1.3. commandements and doctrine of men, Mat. 15.9. Rudiments of the world, Col. 2.8,20. not calling them the tradition, doctrines, and commandements of God, or his Word, or the word of his Prophets any where.

2. In declaring to vs, that the *worship* which is after such traditions, is a *vaine worship*, Mat. 15.9. and but a *show of wisdom in superstition*, Col. 2.23. and that the *conuersation* also which is after *Fathers tradition*, is but *vaine*, 1. Pet. 1.18. So as we see, traditions may not be either a Rule of worship, or of conuersation of life.

3. In setting downe the euils which haue come to the Church, and true Religion of God by such traditions. Their Bible telleth vs, that for traditions the Commandements of God were left, transgressed, made frustrate, and his Word defeated, Mat. 15.3. Mar. 7.8,9,13. It was tradition, by which the Scribes and Pharises had diminished the integritie of the Law, taken from it, added to it, and corrupted the meaning thereof, which Christ freed it from, Mat. 5.18,20,22,23,28,29,34,35. It was a pretended Apostolicall word, which first greatly troubled the Church of Antioch, and was the cause of gathering the Councell at Ierusalem to confute and condemne the same, Act. 15.1,2,5,5,23,24. The decrees thereof were written; the Epistle sent abroad, vers. 30,31. and so they had a written Word to strengthen them against that traditionall, corrupt and counterfeit Word.

Lastly, it was a pretended Apostolicall word, which troubled the Thessalonians, 2. Theff. 2.2. which by his Epistle, and so by the written Word was confuted.

If I should adde out of Storie, to this out of Scripture, what euils haue hereby happened to the Church in and among Hereticks,

Ireneus. l. 5. c. 13. Tert. de prescript. Epiphanius de Hæres. l. 1. c. 23, 24, 38.

reticks, who vsed traditions, to defend their Heresies, in and among the Fathers misse-led and misleading others by false traditions, whereby some of them became Chiliasts; and now in and among the Papists, who, vnder the colour of traditions, fill the world full of their inventions, superstitions, and Idolatries; I should be ouer-long, and so proue tedious. But let the desirous Reader peruse D. *Whitakers De traditionibus*.

4. In teaching vs, that the Apostle giueth the Church warning not to be deceiued by word, by Philosophie, by vaine fallacie according to mens traditions, 2. Thess. 2. 1, 2, 3. Col. 2. 8.

Contraried by Antiquitie.

Infirmus in Triphonem: If we will be safe in all things, we must flie to the Scriptures: we must beleue God onely, and rest onely vpon his institutions, and not on mens traditions.

Irenæus li. 3. ca. 13. saith of the Apostles, that what they preached by mouth, they left vs in writing, to bee the pillar and ground-woke of our Faith.

Tertul. de prescript. It were a folly to thinke that the Apostles knew all things, but reuealed the same to few, deliuering some things opeply to all, reseruing some other things to be spoken in secret to some. What can more plainly be deliuered contradictorie to Papists, and to taxe them of folly and falshood in this point?

Theoph. Alexand. in 2. Paschali: It is a diuinish spirit to thinke any thing diuine, besides the Authoritie of the holy Scriptures.

Basil. in serm. de fide: It is a manifest defection from the faith, to bring in any thing that is not written. When he vttered this, did he dreame of a traditionall word?

Ierome in Hag. cap. I. All traditions, pretended to be Apostolike, if they haue not their authoritie from the Scriptures, are cut off by the Sword of God.

Nazianzen in Epimedio Athanasij, calleth this vwritten word, An invocation, and opposite to written Pietie.

See further *Tertul. Origen, Hippolytus, Athanasius, Ambrose, Basil, Greg. Nissene, Ierome, Augustine, Cyril. of Alexan. S. Antonie,*

Antonie, and Theodoret, cited by Bishop *Vsser* in his last booke, in the Controuerſie of traditions.

Gaineſaid by ſome of themſelues.

This is to be ſeene in the words of *Gregory, Gerson, Petrus See question de Aliaco, Clemangis, Durandus, Picus-Mirandala, Aquinas, the fiſt before. Ferns*, and other, auouching the whole Scriptures to bee the Rule of faith. Alſo of *Antoninus, Scotus, Gerson, Trithemius, Villa-Vincensius, Caietan, Lyra*, and other, who maintaine that the Scriptures be perfect and ſufficient every way: their words See question the ſecond before. are cyted before, and ſo doe gaineſay this traditionall word.

Obiections out of the Scriptures answered.

2. Theſ. 2. 15. *Stand faſt, and hold the traditions which ye haue bene taught, whether by word, or by our Epiſtle.*

Anſw. This place, though in ſhew, at the fiſt ſight may ſeeme to helpe them; yet conſidering well what they in the Queſtion vnderſtand by traditions, it helps them nothing at all.

1. Traditions here are ſuch, as all the Theſſalonians receiued, and which the Apoſtles had taught to them all: but traditions which the Papiſts maintain, are certaine ſecret traditions deliuered, not to all, but to ſome ſorts of men, for the better guiding of the Church. Therefore theſe traditions here, are not thoſe, theſe being common to all, and theirs proper to ſome onely.

2. This place ſpeakes of Traditions written, which wee maintaine: but they in this queſtion vnderſtand traditions; beſide Scripture, or a word not written in the Scriptures: how then doth this place helpe them?

3 This place doth ſpeake indeed of traditions deliuered by word and by writing, but not of diuers traditions; as one ſort ſpoken, and another ſort written: but of a diuers way of deliuering the very ſame traditions: for fiſt, traditions are but once here named, and applied to both *Word*, and *Epiſtle*. Secondly, the

the word *Whether* may bee as wel taken *coniunctively*, as it is in 1. Cor. 15. 11. & 13. 8. Rom. 14. 8. Col. 1. 20. as *disiunctively*: and albeit here it be taken *disiunctively*, yet it proueth not diuersitie of traditions, but the same diuersly deliuered.

5. By this place it is cleare, that traditions were first by word: but will it therefore follow that they were not written? The contrary is to bee shewed from the beginning. 1. Before the Law the Word was not written, but as before is proued, it was afterwards written. 2. *Moses* and the Prophets deliuered Gods wil, first by word of mouth, but afterwards the same was written. Thirdly, Christ taught by word, which afterwards the Evangelists wrote, Luk. 1. 2. 3. Fourthly, the Apostle Saint *Paul* taught by word as other did, but Saint *Paul* telleth vs, that he was set apart to teach *the Gospell*, Rom. 1. 1. which he calleth the *Word of God* 1. Thes. 2. 2. 13. This Word of the Lord Iesus he onely taught euery where, and by him it was spred abroad, Act. 18. 11. & 19. 10. so which he commended the Church, Act. 20. 32. This Word and Gospell spred so farre by him, Rom. 15. 19. hee telleth vs, was written before in the holy Scriptures, Rom. 1. 2. so that he taught not an vnwritten, but a written Word, and a written Gospell, Act. 26. 22. and 28. 23. Rom. 16. 26.

5. The traditions here mentioned, first taught by word, are written traditions, which he calleth in 1. Thes. 4. 2. Commandements; but these Comandements given by word of mouth before, after in writing to them, hee here setteth downe vers. 3. 4. 5. 6. 10. 11. 12. yea, what letteth to vnderstand these traditions by word to bee those things, which in the 5. verse of this chapter, he saith, He remembreth them of, set downe in vers. 3. 4. If so, then are these traditions written, and not now vnwritten, though at the first taught by word.

6. Though it were granted, that the traditions taught by word, were not all written by the Apostle then, in neither of these Epistles; I demand first, how can they be able hence to proue, that neither he elsewhere, nor any other Apostle wrote them, but that they remaine to this day vnwritten? Secondly, how can they tell what these were, if they be not written?

Thirdly,

Thirdly, how are they able to proue, that these traditions not written and taught by the Apostle, are their Popish traditions, which they stand for? Three necessarie questions vnresolved hitherto.

7. And lastly, If they thus will reason, that there is yet an vnwritten word to be a rule, because S. Paul taught traditions first by word; then is there much more a written word to be a rule, for that those spoken, were after written: for that which is spoken and written, is with all men more certaine and sure then that which onely is spoken. Now, of one and the same thing to be ruled, there cannot be two rules, as before is proued. Therefore let vs cleave to the Word written, as the most certaine and surest rule, because it is both the word spoken and written.

2. Thes. 3. 6. *And not according to the tradition which they haue receiued of vs.*

Ans. Here is mention of a tradition, which the Apostle had taught, and the Thessalonians had receiued; but this is not an vnwritten tradition, but written: for the Apostle in ver. 10. sets it downe, and telles vs plainly what it was, to wit, *That if any would not worke, let him not eate.* So as this is nothing for their vnwritten traditions.

1. Cor. 11. 2. *And I pray you, brethren, &c. that you keepe the precepts, as I deliuered them vnto you.*

Ans. 1. Wee grant, that the Apostle deliuered and taught by word of mouth, before he wrote: but the question is, whether the same he taught, be writ, or no? They say, they be not: which this place proueth not, neither can they bring any place either expressely, or by necessarie conclusion. To this purpose, we say they be, and doe proue it by many Scriptures afore set downe, as also in answer to the first place, of which nature is this Scripture: for the Apostle saith here, *I deliuered them vnto you*: and in ver. 23. hee hath the very same words, and withall setteth downe, what he deliuered to them, in ver. 23, 24, 25. So that what he deliuered by word, is now in his writings.

Secondly, this place, according to their translation, is of precepts, they here auoyde the word traditions: if it be not for tra-

*Utrum scribere
hoc est, eadem
repetere quae
prius dixi-
ram.*

ditions, why doe they allege it? And if it be for traditions, why doe they not name the Word here, as elsewhere in other places? But let them bee *precepts*: what then? If precepts of necessarie and substantiall matters of the Gospell, then were the same written: for *Paul* preached them onely out of the Scriptures, *Act.* 26. 22. and 28. 23. according to the Scriptures, *1. Cor.* 15. 3. 4. For, as is proued, his Gospell was a written Gospell, and what hee preached, the same substantiall points himselfe did afterwards write, as appeareth in the same Epistle, chap. 15. 1, 2, 3, 4. 8cc. And in *Phil.* 3. 1. as also *Saint Ierome* expoundeth the place. Being then written precepts, here is no prooffe for their vnwritten traditions. If they vnderstand them of precepts, in and about matters of indifferencie, rites, and decencies in the Church, &c. the place is nothing to the question in hand; and yet precepts in such matters are also written, *1. Cor.* 6. 12. and 8. 9, 13. and 10. 23, 31, 32. and therefore taken which way they please, they are now written, and not vnwritten precepts.

1. *Tim.* 6. 20. O *Timothy*, keepe the *depositum* (that is, say the *Rhemists*) the whole doctrine of our Christianitie, and Catholike truth descending from the Apostles by succession of Bishops euen vnto the end, & is all one with tradition (say they, in their annotation) given to the Bishops to keepe, and not to *Laymen*. The Gagger allegeth the third verse also, and so, as it seemeth, doth take the word *doctrine*, as here the word *depositum*, that is, as *Bellarmino* expounds it, the treasure of vnwritten doctrine.

Ans. 1. Here is no mention of tradition, neither doth this place proue, that this *depositum* is now an vnwritten doctrine.

2. Hee speakes of a *depositum* committed to *Timothy* his trust: but whether written, or onely spoken, is not set downe here, and so proueth not the point in question.

3. Of themselves there be that expound this *depositum* farr otherwise. *Caietan* expounds it of the flocke committed to him. So also *Lyran* their Glosse takes it to be his office. So *Hugo Cardinalis*: *Aquinas* interpreteth it of euery good thing, which any man hath committed to him of God to keepe; and to increase. Thus they agree: not among themselves: if they cannot

agre

agree about the sense of the word; is this then a sound prooffe offo great a point as is in question? Must a Rule to rule holy Scripture, and the holy Church, be grounded vpon such an vn-certaine meaning?

4. But let the Rhemists interpretation of the word goe for sound; it is enough to ouerthrow their tenent: for this *deposi-tum* they make the whole doctrine of our Christianitie. If this be the *Treasure of vnwritten doctrine*, as *Bellarmine* will haue it, what doth the Scripture containe? Saint *Paul* telleth vs, 1. Tim. 1. 11. that the glorious Gospell was committed to his trust, as this *deposi-tum* was committed to Timothy his trust; if these two bee one, as they are: for was another thing committed to the trust of Timothy, then was committed to Saint *Pauls* trust? Then the Gospell is the whole doctrine of our Christianity, except there be doctrines of Christianity which are not Gospell: but the Gospell is written, as before is prooued, and therefore also is this a written *deposi-tum*. and not an vnwritten doctrine.

5. This place wicked heretickees so expounded; and to de-fend their hereticall falsities, feigned such a sense of this place, of certain vnwritten traditions, as the Papiests doe; by which they may see whence they be. Tertul. de pre-scrip. aduersus haereticos. ca. 25.

2. Tim. 1. 13. *Haue thou a forme of sound words, which thou hast heard of me: the same is mentioned* Rom. 6. 17.

1. This sheweth, that a forme of words were deliue-red by mouth; but hence will it not follow, that the same is not now written. Saint *Paul* instructed by word of mouth; Ergo, may it be concluded, that he wrote not the same? How in rea-son will this follow? And yet this is the thing to be proued, or els nothing to the purpose.

2. The place sheweth in what things this forme of words is to bee kept, to wit, *in faith and in loue*; but the forme of the words of our beliefe is in the Scripture, Ioh. 20. 31. Act. 8. 37. and also of our loue, Mat. 22. 37, 39.

3. If by forme of words they will vnderstand the compendi-um of Christianitie concerning Faith, Obedience, Prayer, and forme of administering the holy Sacraments; all these be also in the Scriptures, as our Creed, the ten Commandments, the Lords

Prayer, as before is shewed. For bapti me, reade Mat. 28. 19. and for the Lords Supper, Mat. 26. 26, 27, 28. 1. Cor. 11. 23, 24, 25. Therefore here is no forme of words left vnwritten, as out of this place the Papists pretend.

2. Tim. 2. 2. *And the things which thou hast heard, &c.*

Ans. 1. This still speakes of *Pauls* preaching, but proueth not the same not to be written.

2. It hath been before proued, that *Paul* preached openly the Scriptures, and therefore by the things heard from him, must be meant those which he taught out of the Scriptures.

3. Is it probable, that S. *Paul* himselfe preaching out of the Scriptures, and onely according to the Scriptures, also highly commending Scriptures to *Timothy*, to be able to make perfect the man of God to euery good worke, 2. Tim. 3. 16, 17. that hee would haue any thing commended by *Timothy* to other Teachers, but what was to be found in holy Scriptures?

This place therefore helps not for vnwritten traditions.

Ioh. 20. 30. *Many other signes did Iesus, &c. which are not written in this booke.*

Ans. 1. The Euangelist saith, they were not written in this booke. But what then? May they not be written in other Euangelists?

2. Here he speakes of signes, and Acts of Christ, and not of his doctrine by tradition, which is the matter in question and so this text is nothing to the purpose.

Ioh. 21. 25. *There are many other things which also Iesus did, &c.*

Ans. This place also speaketh of that which Iesus did, and not of that which he taught. Here is not one syllable of a traditionarie word.

Ioh. 16. 23. *Many things I haue to say to you, but you cannot beare them now.*

Ans. 1. This place tels vs not what Christ said, but what hee concealed, to wit, many things which he had to speake, but then spake not: so as this proueth not a traditionall word, nor any word at all, except they will conclude, that what one can say, therefore he doth say it.

2. If Christ had said all things to the Apostles then, yet would it not follow, that the same were not at all written in Scripture: for Iesus Christ taught, what was written in the Scriptures, expounded them, cited them, and by them confuted the Aduersaries. And Saint *Luke* makes a profession, that his Gospell was *A Treatise of all that Iesus began both to doe and speake*, vnto the day of his Ascension, *Act. 1.1, 2.*

3. Can our Aduersaries tell what things Christ had to say? If they can; first, let them shew to vs what they were: secondly, that they were differing from those things taught by him, and written now in the new Testament: thirdly, that they were neuer written by the Apostles. If these they cannot demonstrate to vs, they gaine nothing hence for their pretended traditionary word. This place hereticke abused for their traditions.

*Auguſt. 77.
traſſ. in ioh.*

1. Cor. 11. 16. Wee haue no such custome, nor the Church of God.

Ans. 1. This speaketh not affirmatiuely of a custome, but negatiuely of no such custome.

2. Though it had spoken of a custome, what is this to a traditionall word? Is custome, doctrine? Or is it not rather applied to actions, as in *Gen. 31. 35. Ioh. 18. 39?*

3. The Scriptures allow not custome to be a Rule, *Leu. 18. 2.* See Doway Translation.

1. Cor. 11. 34. The rest will I dispose, when I come.

Ans. Here is no speech of any word of Doctrine, but of order among the Corinthians.

Ioh. 2. 12. and Ioh. 3. 13. Having more things to write vnto you, I would not by paper and inke: For I hope that I shall be with you, and speake mouth to mouth.

Ans. These places shew indeed, that in the two short Epistles *Iohn* wrote not all those things, which he might haue written, because he would speake to them of them. But can our Aduersaries proue; first, that *Iohn* euer came to vtter the things vnwritten? If he did, what were they? If he did not, then so much of their conceited traditionall word is lost. Secondly, that those more things left vnwritten, were either things necessarie, or they

were not things already written. Til they can shew these things, this place doth them no good.

Acts 16.4. *They delivered unto them the Decrees, which chap. 15.28. were decreed by the Apostles.*

Ans. What of all this? The Decrees were written. The Apostles wrote letters, Acts 15.23. and the Epistle was sent, vers.30. and read with comfort, vers.31. Here is then no traditionary vnwritten word.

Thus we may see, how their traditionall word vnwritten, is confuted by their owne Bible, and hath no footing at all in holy Scripture.

IX. Proposition.

That the present Churches determination, is the absolute unquestionable Rule of the peoples Faith, on which they are to rest, beleeuing their Teachers, without further enquire:

Confuted by their owne Bible.

Rom. 12.6. *Prophecie according to the Rule of Faith.* Here is a gift bestowed vpon the Church, which is *Prophecie*, expounded by the Rhemists to be the interpretation of the Scriptures. Then here is mention of a *Rule*, according to which, they that haue the gift of interpretation, are to expound. Where we see the Churches action, and the rule to be two distinct things, Phil. 3.16. *Let vs continue in the same rule.* Here in the word *vs*, is to be vnderstood the Church; in the word *continue*, the Churches dutie. Here is also mention of the *Rule*, a thing distinct from the Church, Gal. 6.16. And *who, ouer shall follow this Rule, peace be vpon them, and mercy, and, vpon the Israel of God.* The Church is here the Israel of God. The Rule is that, which she, and all that looke for peace and mercy, must follow. The Church therefore, and the Rule, are two distinct things. In

Gen.

Gen. 26. 5. *Abraham* is commended for his obedience; he and his were the Church. But what was now the Rule? Euen the *Voyce of God, his Charge, Commandements, Statutes and Lawes.*

These places sufficiently teach, that the Rule and the Church are two things. The Rule being that, according to which she is to be ruled in teaching and liuing. Yea, so farre is the practice, custome, and voyce of the Church (speaking onely from her selfe) from hauing the honour to be a Rule in necessary points to saluation, as shee hath not absolute vnlimited authoritie in matters of any inferiour kind, but therein is tied to certaine obseruances, as these Scriptures teach, 1. Cor. 6. 12. and 8. 13. and 10. 32. Rom. 14. 19. 1. Cor. 9. 19, 22. and 14. 14. and 10. 31.

Contraried by Antiquitie.

See before in the first question, *Ierome, Basil, Tertullian, Chrysostome, Austin, Greg. Nyssen, Iſidorus, Pelusiota, and Cyrill of Hieros.* who make a difference betweene the Rule and the Church: affirming the Scriptures to be that Rule, and the same the Churches limits, out of which she may not goe.

Gain: sayd by their owne men.

See also in the same question, twelue or thirteene testimonies from among themselves; that the Scriptures are the Rule: and therefore not the Church, which is to bee ruled by the Scriptures.

The Scriptures objected answered.

Matth. 23. 2, 3. *Vpon the Chaire of Moses haue sitten the Scribes and Pharises: all things therefore whatsoever they shall say to you, that obserue and doe yee.*

Anſw. The scope is not to tye men to whatsoever they should teach, without any exception, but to take away the scandall of their ill liues, that they might not offend the hearers, when they

taught that which was right and good. This is evident by the reason added; *But according to their workes doe ye not, for they say, and doe not.* That in euery thing they taught, they were not to be heard, it is cleare:

*Gloss. in Mat.
23. 2.
Gerbism. ibid.
Arias Montan.
elucid. on the
same.*

1. If we consider the ground of the speech in the word *therefore*, that is, for that they had sitten in *Moses Chaire*: what is that? Let the Papists tell vs, who say, *To sit in Moses chaire, is to teach according to the doctrine and Rule of Moses Law, and to command things agreeable thereunto.* And so say the ancient Fathers.

Cyrl, Catech. 12. The Chaire of *Moses*, is the power of doctrine.

Origen, Hom. 24. on Matth. They sit in *Moses Chaire*, which interpret *Moses* sayings well, they sate well that vnderstood the Law.

So *Theophylact* on *Mat. 23.* They sit in *Moses Chaire*, that teach the things that are in the Law; with this consideration then they are to be heard, and not otherwise.

2. It is manifest, that Christs words cannot be taken without restriction, because in this same Chapter he calleth them *foolish, blind guides*, and taxeth them for false doctrine, ver. 16, 22. shutting the kingdome of heauen before men, ver. 13. labouring to get a Profelyte; and then to make him the child of hell double more, then themselves. ver. 15 He also calleth them *Hypocrites, Serpents, Vipers brood*, ver. 33. denouncing many woes against them, and foretellet how they should scourge, persecute, kill, and crucifie such faithfull Teachers as he should send amongst them, ver. 33.

These things duly considered, is it any way likely that Christ should speake without limitation, and will them to do whatsoever such should teach? whom First, he calleth foolish Blind-guides, Hypocrites, Serpents, Vipers-brood, and persecuters of faithfull men; Secondly, whom before he had confuted for their foule corrupt glosses, and vaine traditions, by which they haue broken the Commandements of God, and made them of none effect, *Mat. 5. 43, 44. and 15. 11, 14. Mark. 7.* Thirdly, whom he plainly gaue his hearers a Caueat to take heede of touching

touching their leauen, Mat. 16. 6. that is, their doctrine, vers. 12. Fourthly, Christ in so an vnlimited speech should haue ouerthrowne his Doctrine, and so his owne heauenly Kingdom, for then the people should haue taken him for a decciuer, for a companion of Publicanes and sinners, for one that had a diuell in him, and for such a one as had cast out diuels by *Bezebub*, the chiefe of the Deuils, all which they broached, yea and in a full Counsell condemned Christ for a wicked blasphemer.

3 If this speech had been to be vnderstood without limitation, why did the Apostle refuse afterwards to obserue and doe what these (sitting in Counsell) commanded them? Act. 4. 18, 19. & 5. 28.

4 And lastly, Papiſts themselues on this place doe comment thus ; This place bindeth not vs to obey them, if they teach that which is euill, for that is to teach against the chaire. All things are here meant, which are not against the Law and Commandements of God.

Iansenius. Em. Sa. on this place, Barradus & Maldonat. Canus loc. 4. s. c. 4. Ferus on this place.

All things keepe (saith another) when the Scribes and Pharises doe recite, explaine, teach and propound them. This place therefore is rather for the Authority of holy Scriptures, and nothing at all to establish mens doctrine contrary or beside Scripture.

Luk. 10. 16. *He that heareth you, heareth me; and hee that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.*

Anſw. These words are not to be vnderstood as spoken absolutely, that what soeuer the seuentie Disciples (to whom these words were spoken) should teach, and the people heare from them, should be taken as Christ speaking in them, but with condition, as they should teach, what he charged them to teach. For the Apostles had their lesson giuen them, to teach whatsoeuer Christ commanded them, Mar. 28. 20. And these seuentie were taught what to doe and say, Luk. 10. 3, 12. which they obseruing, Christ was heard in them. So the meaning is; Hee that heareth you deliuering my message, and teaching what I command, heareth me, as if I were there in very person; and he that

that shall despise you so discharging your duty, despiseth mee, and him that sent mee. euen God himselfe; as also Saint Paul speaketh, 1. Thes. 4. 8. For albeit the Apostles had an vncerring Spirit, assisting them in the Ministry, Mat. 10. 20. Mar. 13. 11. Iohn 16. 13. of whom these words may bee taken absolutely, yet of all other succeeding, they are to be vnderstood with the former limitation. Else why are we allowed, yea, & charged not to beleue euery spirit, but to trie the spirits, 1. Ioh. 4. 1. to trie all things, 1. Thes. 5? And why are the Bereans (who not knowing Pauls Apostolicall function, but taking him as a Teacher, as other were) commended (as Bellarmine confesseth, *l. 1. de Verbo Dei*) for searching the Scriptures, and left as an example for vs to follow, Act. 17. 11. if the Teacher were to be credited in euery thing he should speake?

Mar. 16. 19. *Whatsoever thou shalt binde in earth, shall be bound in heauen, &c.*

Ans. This is to be done by the Keyes which Christ gaue him, as the words before going shew: *I will giue thee the keyes of the Kingdome of Heauen*: then followeth *whatsoever thou shalt binde, &c.* to wit, by these keyes of Christ. Not then by his owne power and will, as himselfe pleaseth, but as those keyes doe helpe him to open and shut, to bind and loose; by and with the authority of these keyes must hee proceede, and not otherwise.

Now let vs see, what these keyes be, by which hee openeth and shutteth, byndeth and looseth, forgiveth and retaineth sins. These Keyes are these two, *Christis Word* and *Christis Spirit*, which I thus proue:

1. For that in this Text is a promise of giuing the keyes, *I will giue thee the keyes, &c.* Now, seeing that here they are not giuen, but promised, let vs see, what Christ gaue to Peter, and other the Apostles, and we shall finde, that he gaue them two things; his *Word*, which hee calleth the words of his Father, and the *Word of reconciliation* which he put in them, and they receiued, Ioh. 17. 8. 2. Cor. 5. 19. and his *Spirit*, Ioh. 20. 22. which they also receiued, when he said, *Receive ye the holy Ghost*, breathing on them. These are the two things which we finde that he gaue them:

Mat 18 18.
Ioh. 20. 23.

them: therefore they are either the keyes, or inseparable companions of the keyes.

2. Christ, in Ioh. 20. 21. saith, *As my Father hath sent me, so I also send you;* so in Chap. 17. 18. But with these two did his Father send him; with *his Word*, Ioh. 7. 16. and 8. 26, 28, 38. and with *his Spirit*, Luk. 4. 18. Mat. 3. 16. Esay 11. 2. and 42. 1. and 61. 1, 2. Therefore these two are the keyes.

Keyes are by *Bellarmines* interpretation, here taken for great authoritie and power, as in Esay, 22. 22. in *Eliakim*, shadowing the great power and authoritie in Christ, Reuel. 3. 7. exercised in his Church. But what greater power and authority then his Word and Spirit, can there be in Christ his Church? whatsoeuer it be, it is comprehended in these two. Therefore these be the keyes.

4. He speaks of keyes, as of moe then one linked together; so that they are given as inseparable: and so these two be: For the Spirit teacheth the Word of Christ, Ioh. 16. 13. and 14. 26. and the Word is with the Spirit, Esay 59. 21. these two keyes are tyed together and giuen by Christ.

5. The keyes promised here. are the keyes of the Kingdome of Heauen: In this spirituall Kingdome, by these to beare rule, by these to bind and loose in earth; is so verily and as surely done in heauen. For what in this Kingdome here can beare Rule, but his Word, and his Spirit? What truly can bind and loose in heauen, but these? We may be assured, that what the Word and Spirit of God bindeth, they are bound indeed, and what these loose, remit, and forgiue, they are loosed, remitted, and forgiuen of God in heauen: of no other keyes can we be so assured hereof. These then are the keyes here promised to *Peter*, and were giuen to all the Apostles, and to the true Church of God.

This place therefore helpeth nothing our Aduersaries, who boast of an vnering spirit, leading the Pope and his Prelates, into all truth: if they bragge of this key, let them shew vs the other, *the Word of God*, and the same written now in the Scriptures; or else their boasting is in vaine, and their binding and loosing of no force.

Deut.

Deut. 17. 8. *If there arise a matter, &c.*

See also Exer.
44. 14.

Answ. This place is for vs, and against them: for here iudgement must be giuen, not as men thinke, out of their owne braine, but, saith the text (according to their owne translation) *Then shall doe whatsoever they that are Presidents of the place, which our Lord shall choose, shall say and teach thee according to his Law:* now that Law was written, 2. Chro. 17. 9.

This is it then we desire, that the truth of iudgement may be from the written Word of God, which this place approueth: yet though they produce it and vrge it so often, neuertheless it speakes not of the necessary points of faith, but of controuersies in matters of another nature, as the eighth verse plainly sheweth.

Hag. 2. 12. *Thus saith the Lord of hostes, Aske the Priests the Law.*

Answ. This place is also for vs, and against themselves: for what were the Priests to be asked? what, their owne opinion and iudgement? No, but they were to bee asked the Law, that is, the Law written, and according to which they did answer, in vers. 13. 4. We teach, that Pastors are to bee heard speaking to vs, out of the Word written, and accordingly as it teacheth them to speake, wee must obey with all reuerence.

2. Chro. 19. 8, 18. *Moreover in Ierusalem did Iehosaphat set of the Levites, &c.*

Answ. It is one with that in Deut. 17. 8. and here, contrary to the Popish practice, the Priests and Levites were subiect to Iehosaphat the King, who had an inspection ouer them, and gaue them a charge: so 2. Chron. 17. 7, 8.

2. Thes. 2. 15. *Stand fast, and hold the tradition, &c.*

This place is answered fully and at large before, in handling the former question.

Mal. 2. 7. *For the lips of the Priest shall keepe knowledge, and the Law shall they require of his mouth.*

Answ. 1. This place proueth not that the Priests lips ever did keepe knowledge, (though it be thus read in a Cōmandement) but teacheth what his duty was to doe: For the next verse following

lowing telleth vs, what the priests then were; *But you haue departed out of the way, and haue scandalized many in the Law,* Verf. 8. Therefore he made them contemptible, and base, verf. 9.

2. This text maketh for euery Priest without exception: but will they haue euery Priest in his teaching to be without error, and his word the rule of faith?

3. This telleth vs what the people are to seeke for, to wit, *the Law*, but this as before is proued, was written.

X. Proposition.

That the Church is no where in Scriptures taken for the inuisible Church:

Confuted by their owne Bible.

Heb. 12. 23.

AND the Church of the first borne which are written in Heaven: which in the former verf. 22. he calleth *Mount Sion*, & the city of the liuing God, heavenly Ierusalem, and the assembly of many thousand angels, Is this the visible, or inuisible church? doth mans eye looke vpon this heavenly company? Reu. 14. 1, 3. There is the Lambe with his company redeemed from the earth vpon Mount Sion, hauing his Fathers Name written in their foreheads, Mat. 16. 18. Rom. 8. 29. Eph. 1. 22. and 5. 27, 32. Col. 1. 18. 1. Pet. 2. 5. Reuel 21. 10. In which places is to be vnderstood the inuisible Church, and whereloener it is vnderstood of the mytticall body of Christ, it is there the inuisible Church.

Contraried by Antiquitie.

The Ancient Fathers found in Scripture an inuisible Church.

Saint Augustine, in Psal. 92. concion. 2. part: 2. of the same Psalm, maketh onely the elect from Abel to the worlds end,

to

to be the Church, this Church is inuisible to man.

Saint *Cyprian* saith, in *Epist.* 55. That those are the Church, which abide in the house of God. But can man see who will abide therein.

Origen, in *Matth.* 16. 18. vnderstandeth the Church, of such as fall not away, but doe ouercome, and are not ouercome of those gates of hell: but such are knowne onely to God, and not discernable by men, nor seene with bodily eyes.

Saint *Gregory*, in *Hom.* 19. in *Euang.* calleth the Catholike Church the Lords Vineyard, from iust *Abel*, to the last of the elect in the end of the world. Doth *Gregory* vnderstand this of the visible Church? What mortall eye can see this Church of the Elect? On *Iob*, cap. 9. in 1. moral, 35. Hee writeth, that Christ and the Church, the Head and the Body are one person. But who euer saw this with his eyes? *Gregory* therefore found in the Scripture an inuisible Vineyard and Church of Christ.

Gaine said by their owne men.

Caietan taketh that of *Mat.* 16. 18. for the congregation of the faithful.

Ferus expoundeth it of the Elect: now the Elect are visible to the eye.

Our Adversaries alleadge many places to proue the Church most properly to bee called visible, as *Num.* 10. 4. 1. *King.* 8. 14. *Act.* 20. 28. and 15. 3. 4. and 18. 22. and many other Scriptures.

Ans. 1. All these are of particular visible Churches, and not vnderstood of the Catholike: the former we affirme to be visible; but not this.

1. The places contradict not this which we hold, that the Church, somewhere in holy Scriptures, is taken for the inuisible Church,

Church, which they by bringing places to proue a visible Church, doe not gainsay.

XI. Proposition.

That the Church is ever gloriously conspicuous to the world.

What wee meane, when we say, that the Church is sometime hidden,

WHen we speake of an inuisible Church, we meane the Church Catholicke in our Creede, which we doe beleue, and doe not see; nor can see; for faith is the ground and euidence of things not seene, Heb. 11. 1. also faith and sight are opposed, 2. Cor. 5. 7. but wee onely beleue the Catholicke Church, as in our Creed we confesse, and therefore is it inuisible, partly in heauen triumphing, partly here on earth militant, knowne onely to God, 2. Tim. 2. 19. and not discerned of men, because they be only the Elect of God. This is the Church spoken of, Heb. 12. 22, 23, 24. Rom. 2. 29. Mar. 16. 18. Eph. 5. 22 and 5. 23. Col. 3. 18. and the hidden ones, Psal. 83. 3.

Besides this Catholicke, we hold also a particular Church visible. For beginning in Paradise, we may finde such a visible Church till the flood; from thence to *Moses*: from him (vnder whom it mightly increased into thousands of families) till the same was plained in Calaan, where it became a Nationall Church, and it uer wanted some degree of visibility in more or fewer of the members thereof, vnto the coming of Christ, who taught the people, and gathered Disciples, which professed him, and after his Ascension, were the first of those, which after were called Christians; all being then together in Ierusalem for a time, and the only visible Church of Christ vpon earth, which visible Church through persecution, began to be scattered abroad, and the Apostles and Teachers being also dispersed, this one Apostolicall Church spread farre and wide into the world; neuer being any more entire at once in one place, as before it had beene in Ierusalem, but from that time to this day,

hath

hath beene, and is in severall Congregations, which are called Churches, every one bearing the denomination of the whole, because all of them doe make but one Church, as also for that every one of them should liuely represent that first Church in Ierusalem, (from whence these other came into the world) in doctrine of the Apostles fellowship, Sacraments, and prayer with one accord, *Act. 2. 42, 46.*

This Church taken in a generall notion, for all those that professe Christ any where, in any sort, hath ever beene visible in the world, & also to the world, to Iewes, Turks and Pagans.

But thus taken in so superficiall, bare, and naked apprehension, it comprehendeth all sorts of Assemblies professing Christ, whether purely or impurely, Orthodoxally, or Heretically, uniformly, or Schismatically, and so hath severall names; Sometimes taken from the City where such Assemblies be, as the Church of *Ierusalem*, *Antioch*, *Corinth*, *Ephesus*, *Philippi*, *Thessalonica*, and *Colosse*; Sometime according to the Countreys, as the Churches of *Galatia*. So we say now, The Church of *France*, of *England*, *Scotland*; Sometime from the Sect-Masters names, as *Arians*, *Macedonians*, *Eutychians*, *Nestorians*, *Donatists*; as now, *Brownists*, *Separatists*, &c. Sometime from the People, according to their Countrey where they were borne, though dwelling elsewhere, as wee haue here in London, and some other coasts of England, the *Dutch*, the *French*, and *Italian* Churches; Sometime from the Coasts, as the *East* and *West* Churches; Sometime from the Language vsed in the publicke worship, as the *Greeke Church*, and the *Latine Church*; Sometimes from the opinions held, as *Anabaptists*, *Ubiquitaries*, and *Familists*. And thus come we and our Adversaries to be diversely named: though we be all in generall called Christians, yet wee call them that are yoked vnder the B. of Rome, Papists, for their Pope and Romanists from their City; but they themselves vsurped the name of *Catholikes*. They call vs *Lutherans*, and *Calvinists*; but we make none saue only Christ the autor of our faith: commonly we are called *Protestants*, because we continue our protestation against the enemies and abominations of the Romanish Church.

Such

Such a Church thus taken in this generall manner, professing Christ vnder one name or other, hath euer bene visible, euen to the world. Thus we teach that the Church is euer visible one where or other, and neuer wholly hidden at any time.

But here in the question, the name Church we take more strictly, for a companie wheresoeuer assembled in publique, together worshipping the true God in Iesus Christ, as God himselfe onely hath prescribed by his Word, whereto outwardly they professe conformitie, both for doctrine, and conuersation also in good measure.

This true Church of God, we say, is visible; First, in respect that it consists of men, making open profession. Secondly, in respect of the place being publique, where such obtaine liberty to meete together. Thirdly, in respect of the externall actions in and about the worship of God; Thus this Church is visible, but not alike gloriously cōspicuous at all times, in every place where God planeteth it; This Church we affirm not to be at any time invisible; but we only say, it is sometime hidden; neither yet do we meane hereby, that it is so hidden, as not to be found any where, of thē that seeke after it by due means, as if it were vterly extinguished: nor so hidden, as not to be seene of any, in any place: for such a hiding we neuer dreame of, as our Adversaries interpret falsely against vs; but when we say it is hidden, we meane, that it is not acknowledged, but contemned by the euill ones, which loue not the truth, by reason of the fewnes of the followers thereof, and their secret meetings in time of persecution, and their decay of outward gouernment, and publique exercises in open places. For these reasons, she is said to be hidden; and this hidden estate of the Church commeth to passe,

Mat. 10. 23. and
23. 34. Heb. 11.
38. Act. 1. 13.
and 12. 12. and
20. 7, 8.

1. For that she consisteth of a mixt companie, the worse sort sometime, and for a long time comming to be the greater and a preuailling faction.

2. As they preuaile, so they diminish the number, weaken the credit of those professing the truth, and do bring cunningly their owne will, their owne inuentions and wayes, into estimation with the worldly minded.

3. This preuailling faction and greater number increasing,

G

engrosse

engrosse and arrogate to themselves the name of the Church, and so encroach vpon credit to their owne devices, as vaunting to be the onely true Church, and their profession and practice, the onely true and sound Religion.

4. Hereupon they condemne the other as Schismatiques, and Hereticks, and their way as heresie, and so raise vp against them persecution, inhibiting their meetings in publique, scattering their Assemblies, punishing their Teachers, and making them to be generally euill spoken of, and putting by-names vpon them full of reproach, to cause the to be the more detested of the worst, and distastef of indifferent minds, by forging many lies and falsities vpon them, both in life and doctrine.

5. By this it commeth to passe, that now they are glad to flie away, to hide themselves, to meete in secret places, where they may with any safetie come together, till God raise such as be in authoritie to afford them publique meetings againe.

In the meane space they are as it were hidden: and this is all we meane, when we speake of the hidden Church; which is not so hidden, but that the members of her are seene one to another, and do often meete together: yea, some of them are espied by this preuailling faction sometime, whom they cruelly persecute, and put to death, if they do not recant, and turne to them.

See D^{Whites} remarkable observations of the Church, in his Reply to Fisher, pag. 51.

Their assertion, that the Church hath beene euer to the world gloriously visible, is most false:

Confuted by their owne Bible.

1. By Propheticall speeches, foretelling that the Church shall lose her glorious conspicuousnesse to the world, 1. Chr. 15. 3. *And many dayes shall passe in Israel without the true God, and without Priest and Teachers, and without the Law,* Osee. 3. 4. *Many dayes shall the children of Israel sit, without King, without Priest, without Sacrifice, without Altar, and without Ephod, and Teraphim.* See also Mich. 3. 6, 7. and in Mat. 24. 24. Christ foretelleth that false Christs, and false prophets shall arise, and so farre

farre seduce, as to deceiue the verie elect, if it were possible; which could not be, if y^e true Church should be euer gloriously conspicuous. *S. Paul*, 2. Thess. 2. 3, 4. telleth vs of such a reuolt, as Antichrist shall be exalted and sit in the Temple of God. And *S. Iohn* in the Reuelation, Chap. 9. 2. telleth of such a darknesse, that should obscure the Sunne and Aire, of such an oppression of the Church, as she should be trodden vnder foote, Chap. 11. 3. of such a persecution, as she should be glad to fly into the wilderness, Chap. 12. 6. and lastly, of such a preuailing of the Beast that enemy, as the whole earth should adore, and follow after him, Chap. 13. 7, 8. Which Word of God must needs be true. And therefore the Church is not euer gloriously conspicuous to the world, as an earthly Monarchy or estate.

2. By Historicall narration, 2. Chron. 15. 3. Heb. 11. 37, 38. Iudg. 6. 2. in the kingdom of Iudah, in *Ahaz* his dayes, in the dayes of *Manasses* his reuolt from God; for then was there no glorious conspicuitie of the Church any where. What a low ebbe was Gods Church come to in Israel in *Eliab* his dayes? About the time of Christs suffering, what glorious face of the true Church was there then? Christ was condemned: the Apostles were fled and scattered: *Peter* forswore Christ. Was heere a glorious true Church in the eye of the world? We see then, the Church hath not euer beene in a pompous visibilitie.

Contraried by Antiquitie.

S. Augustine, *Epist.* 80. *ad Hesyeh.* towards the end, and *Epist.* 48. *ad Vincens.* saith, When the Sunne shall be darkened, and the Moone shall not giue her light, and the *Starrs* shall fall from heauen, (as is prophesied, *Reuel.* 8. and 9. 1.) then the Church shall not appeare, for that then the vngodly persecutors shall rage out of measure.

S. Chrysostome on *Mat. Hom.* 49. saith, that since the time that Heresies inuaded the Church, it can no wayes be knowne which is the true Church of Christ, but by the Scriptures onely: in this confusion it can no otherwaies else be knowne. This

See more of this his opinion in *Enarrat.* in *Psalm.* 40. de *bapt.* also contra *Donat.* lib. 6. cap. 4.

sheweth then that the true Church of God is not euer visibly glorious. And this is manifest, if we consider the estate thereof in the time of the Arian Emperours; the world almost being turned Arian, as *S. Hierome* complaineth.

Gaine said by some of themselves.

Alex. Hales part. 3. q. ult. num. 5. Art. 2. saith, that about the time of Christs passion, the true faith remained in none, but in the Virgin *Mariæ*.

So *Durand. Rat. lib. 6. cap. 72. num. 25.*

So *Panormis. de elect. & elect. potest. cap. sanctificasti.*

So *Turrecramat. de Consecrat. d. 2. semel Christus, Num. 4.*

It was a poore visibilitie then, farre from glorious conspicuousnesse.

Many Papists write of a miserable estate of the Church in the time of Antichrist: that the Masse shall be celebrated in few places, and verie priuately in caues and secret places, yea, perhaps the Pope shall then profess his faith in secret. See for these things, *Pererius* on *Daniel*, pag. 714. *Onandus* in *Breniloqu. in 4. sent. D. 18. prop. 3. pag. 602.* *Suarez. lib. 5. Contr. sect. Angli. cap. 21.* *Acosta de Temp. nouis. lib. 2. cap. 15.* *Rhem. on 2. Thess. 2. 3.* All these speake of the Churches almost vtter extirpation. See more testimonies, of *Occam*, *Caietan*, *Maluenda*, *Barradius*, and others in *D. Whites* Reply to *Fisher*, pag. 77.

This they do meane of their Romish Church-Seruice, Masse, and Religion; which I pray God to hasten, and make them true Prognosticators of their owne downefall and ruine, Amen, Amen.

But that Romish Antichrist hath played his part against the true Church already, as is foretold in 2. Thess. 2. Reu. 9. and 11. and 12. and 13. which these men cannot, or will not see, being made drunke with that whores cup of her fornication,

The

The Scriptures objected answered.

Mat. 5. 14. Ye are the Light of the World, a Citie set on a hill cannot be hidden: Neither doe men light a Candle, and put it under a Busshell, but on a candlesticke, and it giveth light to all that are in the house.

Ans. This place doth not proue the Church visible or vn-hidden at all times, and to all; the successiue perpetuall Church is not expressed nor intended: for Christ spake this to, and of his Disciples then. So *Chrysostome* taketh it: and yet euen they *In Psal. 38.* (when they fled from Christ) were hidden for a time. But here is a threefold similitude, by which our Aduersaries go about to proue the ever-glorious visibilitie of the Church.

1. From the word *light*; *ye are the light of the World.* What light is there in nature, which is alwaies seene? The very Sunnes light is not so in the same place: for it goeth downe at night, and in the day-time it is often beclouded, and at some times eclipsed, neither doe all see it, though it shine forth; for the blind man cannot; he that is a sleepe, or winketh, doth nor; and they that are out of the Horizon cannot. So then, let the Church be the Sunnes light; yet shee therefore cannot bee proued to bee ever gloriously visible to all, euery where: When the estate of the Church shall bee, as is said in *Reuel. 6. 12.* the Sunne being blacke as Sackcloth: and in *Chap. 9. 2.* the Sunne and Aire darkened with the smoke comming out of the bottomlesse pit, *Epist. 40. ad Hel.* then (saith Saint *Augustine*) the Church shall not appeare. *1. Cor. 4. 5. ad Vincent.*

2. From a *Citie set upon an Hill*, which cannot be hid: true, totally, and finally to all and euery one at all times; for so wee say, the Church cannot be hid: but such as truly seeke vnto her, and in sinceritie desire to see her, shall come to the sight of her. But yet a Citie set on an hill, is euery hidden to those that want sight, to such as be farre off from it, to such as be neere to it, is it sometime hidden, when foggie mists arise and hinder the sight. This simily therefore proueth not a perpetuall visibilitie of the Church.

3. From the *Candle on a candlesticke*; but the candle often
burneth

burneth dimly, and needeth snuffers to snuffe it. Again, it lightneth onely those that haue eyes to see; and haue their eyes open to see, else it doth not giue them light. Thirdly, it giueth light onely to them that are in the house, to wit, in the same roome, but not to other, in another roome, in the same house, if a wall bee betwene them. Wee see then, that these similies doe not expressely proue a continuall cleare visibillitie of the Church.

Mat. 18. 17. *Tell th- Church: if he neglect to heare the Church, let him be to thee as a Heathen.*

Ans. This place the *Gagyer* alleageth before for to proue, that the Church could not erre, and now that she is euer gloriously visible, yet here are no expresse words, nor direct intent of her visibillity or hiding.

1. Christ here did speake of the Jewish Church, then, which was not the Catholike, but a particular Church visible.

2. If applied to vs, it can not bee meant of the Catholike Church, for that cannot bee seene with our eyes, but beleue; neither if it could be seene, can she bee gathered into one place, to heare priuate causes, as is here meant.

3. This therefore being vnderstood of a particular Church, as it needes must, and that also of the onely Ecclesiasticall Governours therein; what is this to proue the visibillity of the whole Church?

4. This telling of the Church, may be done by such as be of her, when she is in the wilderness, seene to her owne, and not to the world, euen where onely two or three be gathered together in Christs Name, to heare such complaints, Ver. 19. 20.

2. Cor. 4. 3. *If our Gospell bee hid, it is hid to them that are lost.*

Ans. Here is no word of the Church; but the wise *Gagyer* taketh the Gospell and the Church for one and the same. If so, then the place is flat against himselfe: for hee saith, that the Church cannot be hid; but Saint *Paul* saith, the Gospell may, to them that are lost, blinded by Satan, and doe not beleue: and therefore the Church may bee hid, if it and the Gospell bee one.

Esay 2.2. *And it shall come to passe in the last dayes, that the Mountaine of the Lords House shall be established in the top of the Mountaines, and shall be exalted above all the Hilles, and all Nations shall flow vnto it.*

Ans. They expound this, and that of Mich. 4. 7. Dan. 7. 14. of Christs Kingdome; which they will haue to be sensibly and corporally visible, when it is altogether spirituall. This spirituall Kingdome is not a visible Mountaine, which the Nations with their bodily eyes flow vnto; but with the eyes of their mind. But they object and say, that a Prophecie must bee of things which may bee seene and perceiued by our senses. But who euer saw with his corporall sense any such thing as is here foretold? Who euer saw men beate their swords into plow-shares, their speares into pruning-hookes? Ver. 4. Whose sense euer saw the Wolfe lodging with the Lambe, the Leopard with the Kid, the Calf with the young Lion, the Cow with the Beare, and the Lion eating straw like an Oxe? &c. and yet these be Prophecies, Esay 11. 6, 7. see chap. 60. 20, 21. and many other places speaking of Christs Kingdome, and spirituall comforts thereof.

Esay 61. 9. *And their seeds shall bee knowne among the Gentiles, &c.*

Ans. Here is spoken of the Churches seede to bee seene among the Gentiles; but whether openly or secretly is not mentioned: but the very text saith, *All that see them, shall acknowledge them.* Marke, *all that see them.* So first, here is no speech of the whole Church, but of her seed. Secondly, that they are to be knowne and seene: but this may be as well in secret as openly. And thirdly, of all that see them. To some then they are not seene. Wee confesse, that all that by faith see the Church, to them is the spirituallly visible. And this is all that this text affordeth.

XII. Proposition.

That the Church cannot erre?

THE Church here taken for the visible Church, consisting of a mixt company, wee say, may erre. This their opinion taught and beleued of the people, is the mother and nurse of all the mischiefs in that Romish Synagogue, which arrogateth the name and priuiledge of Gods Church, and that Church only is intended by this peruerse Teacher. For this is the Mystery of iniquitie, and secret Cabala of the Roman Rabbins: when they give the glorious title of inerrabillic to the Catholike or generall Church, they all the while meane none other then their Mistresse, the Lady of the seuen hilled city, and other Churches, as subingated to her, and made her hand-maides, or rather slaues. But wee will follow this question in the generall stile and appellation of the Church, as it is here propounded in termes.

Confuted by their owne Bible.

First, we find in it the Churches defection foretold by *Moses*, Deut. 31.16. *This people* (meaning Israel the Church of God then) *will fornicate after strange gods, forsake me, &c.* Foretold by the Prophet *Azariah*, 2. Chron. 17.2. Many dayes shall passe in Israel without the true God, without Priest, a Teacher, and without the Law. Foretold by Saint *Paul*, 2. Thes. 2.2, 12. where he speakes of a reuolt, and such a reuolt, as thereby the Man of sinne gets vp to seate himselfe in the Temple of God, drawing to him such as haue nor a loue of the truth. Foretold by Saint *Peter*, 2. Pet. 2.1. In you, lying Masters, which shall bring in sects of perdition. By Saint *Iohn* in his Reuelation, where the Church is foreshewed to proue a bloody Whore, Chap. 17. Now what is foretold, certainly doth, or shall come to passe. Therefore the Church may erre.

Secondly, wee find in their owne Bible, that the Prophets in
old

old time found the Church guilty; not onely of morall crimes, but also of errors in doctrine; *Ezay 48.2, 3, 8.* and in *Ezech. 16. 15, 17.* where she is set out as a lewd Scumpet. And in *Chap. 20. 8.* taxed for idolatrie aforetime. The Prophecie of *Ieremie* condemneth the Church in his time for many abominations committed in *Ierusalem*, and in *Egypt*. Our Saviour found the Church at his coming corrupted with false doctrine; the leaven of the Scribes and Pharisees; warning his Disciples to take heed thereof, *Mat. 16. 6, 12.* How the Churches of *Galatia* did erre, and were bewitched, *Saint Paul* telleth vs, *Gal. 1. and 3. and 4.* And the Churches in *Asia*, as *Pergamus*, and *Thyatira* are taxed, and found fault with, *Reue. 2.*

Thirdly, we find in their Bible by the historie thereof, that the Church hath erred euen from the very beginning.

I. In Paradise our first Parents, the first Church that euer God had, and the most perfect for knowledge, holinesse and righteousness; yet this Church erred, and fell fearefully; in adding to Gods Word, in taking from it, and in beleeuing the deuil before God. What Church is it then; which may not erre?

II. After their casting out of Paradise, till the Flood, the Church, that is, the sonnes of God, went vnto the daughters of men, by which mixture the whole earth became corrupted, *Gen. 6.* which error in fact came out of a dogmaticall error in iudgement.

III. From the Flood to *Abraham*; in which space we reade of open rebellion against God, *Gen. 12.* and that there was idolatrie committed in the Church by *Tbars* and *Nabors* in *Mesopotamia*, from amongst whom *Abraham* was called out, *Iosh. 24. 2, 14.*

IV. From *Abrahams* coming into *Canaan*, till *Israels* coming out of *Egypt*. In this space idolatrie was crept into the Church; into *Jacobs* Family, *Gen. 35. 2.* And *Israel* is taxed for committing idolatry in *Egypt*, *Iosh. 24. 14.* and for being obdurate therein, *Ezech. 20. 8.* and *16. 1, 35.* and *23. 8.*

V. In *Israels* going into *Canaan*, during their abode in the Wilderness; they erred in heart alwaies, they knew not the

Lords.

Lords wives, but mightily prouoked him, Psal 94.9, 10, 11. and they committed horrible idolatry, both *Aaron* the chiefe Priest the Heads of the people, besides the rest, Exod. 32.4, 5, 8, 33. They were a peruerse generation, of which read Psal. 77.8, 10, 16, 17, 18, 19, 36, 40, 41, 36, 57. the whole Psalme sheweth, that they greatly erred.

V I. In Canaan, in the dayes of the Iudges, how often fell they into horrible idolatry, seruing other gods, and doing what liked themselves, Iudg. 2.10, 11, 12, 13. and 5.8. and 6.25, 26. and 8.33. and 9.4, 27. and 10.6. and 11.25. In *Ely* his time was a miserable state of the Church and Religion, Sam. 1. In *Sauls* time men did not seeke to the Arke of God, 1. Chron. 13.3.

VII. From *Salomons* reigne, to the captiuitie, were great abominations. *Salomon* set vp, or fauoured in others the setting vp of idolatry, the remainders whereof continued vnto *Iosiah* his dayes. The ten Tribes fell to idolatry, and never returned. Iudah often committed great wickednesse, as in the dayes of *Rehoboam*, *Iehoram*, *Amariah*, *Ioa*, *Ahaz*, *Manasses*, *Amon*, and other Kings, which succeeded godly *Iosiah*; and the people are often complained of to haue done corruptly, and to haue sinned against God, euen in good Kings daies, 1. Chron. 17.2. and 33.17. and 36.14. for which God heauily plagued them, 2. Chr. 28.6. For more euidentie of the euils in this space, reade the Prophets, Esay 48.4, 5. and 56.10, 11. Ier. 2.27, 28. and 3.1, 2. and 5.11. and 6.14. Ezech. 6.9, 11, 12, 15. Hoies 2.2.

VIII. From thence to Christ: The Priests, as *Malachi* witnesseth, had departed out of the way, and made void the Couenant, Mal. 2.8. had despised and polluted his name, Mal. 1.6, 12. they did not lay to heart his commandements, Mal. 2.2. Iudah is accused to haue transgressed, and that abominations were done in Israel, and in Ierusalem, that they had contaminated the sanctification of the Lord, and had the daughter of a strange god, Mal. 2.11. In the second of Machabees we may reade of horrible corruptions in the high Priests. *Jason* got the office by money, brought his Country-men to the Heathen rites; the Priests were not occupied about the offices of the Altar, but the Tem-

Temple and Sacrifices were neglected; 2. Machab. 4. 7, 11, 14. And when our Saviour was come, he found many sects, false Teachers corrupting the truth, Math. 23. and 26. 6, 12 and 23. 26, 27. & was by the open and pretending dominating Church then in Council condemned, and put to death: To conclude of the chiefe Rulers in this Church, the saying of *St. Paul*, that they were stiffe-necked, and vncircumcised in heart and eares, alwayes resisting the holy Ghost; Act. 7. Who can teach these things, and thinke yet, that the Church cannot erre; If with all they would consider, how this Church of Israel had the most excellent means for direction and confirmation?

14. They had the written Word, and ordinary Teachers, the Priests and Levites daily instructing them, Dou 33:20, Acts 13:21.

11. They had extraordinary teaching; 1. By God himselfe from Heaven, Exod. 20. By *Vrim* and *Thummim*, by *Vision* and *Dreames*. 2. By Prophets, *Moses*, *Samuel*, *Elijah*, *Elisha*, and very many more. 3. By Kings endued with a Prophetickall Spirit, as *David* and *Salomon*; 4. At length, by Iesus Christ himselfe personally. 5. By the twelve Apostles, Mat. 10. 6 By the 70 disciples, Luk. 10: Neerer to us, nor so many in any Church, since God had a Church.

Id. They had Miracles and wonders in bringing them out of Egypt, in the fearefull giving of the Law, in carrying them thorow the Wilderness, in planting them in Canaan, and in strange Miracles wrought in *Elisha* and *Elisha's* time, and in some of the Kings of Iudah. Christ confirmed his doctrine, and said the Apostles and Disciples their teaching by Miracles, *Luke* 24. 47. No Church under the Heaven had ever the like.

IV. They had great victories and vnheard of deliverances from their Enemies: from *Pharaoh* and his Host drowned in the Red Sea: from the *Amalekites*, discomfited by *Moses* and *Aaron*: from the innumerable multitude of Enemies, the Kings of *Canaan*, of *Midian*, *Philistims*, *Syrians*, *Assyrians*, from the Host of *Sennacherib*, nine score thousand slaine by an Angell in one night, Kings thirtie two, besides *Babodon*, with an infinite Host defeated, by onely 7000. and odd: *Ionathan* and his Ar-

mour-beares did terrifie in whole Campe: *Gideon* and three hundred men made an invincible multitude to flie away, and with a few other of *Ephraim*, did slay of them in one day one hundred and twenty thousand: *Asa* vanquished the Army of the Ethiopians, ten hundred thousand, besides three hundred Chariots. *Isabaphar* gathered the spoile of his enemies, three Kings comming with their Hosts against him, whom God set one against another, to destroy vicerly one another for his safetie and quickning. What shall I speake of Hostes flying for feare without any pursuing of them? For other blessings and mercies they are not to be numbred.

V. They had strange and most terrible punishments vpon them, to keepe them in the feare of God, to make them to know him, and to walke in his waies: fire from Heauen deuouring vp some, the earth swallowing vp quicke other: some, the giuing of them often into the hands of Heathen Kings to oppress them, that they might turne from Idolatry; yea, at length sent them all into captiuitie for 70. yeeres.

Thus we see, for Teachers, for Wonders and Miracles, for Mercies and Iudgements, none euer to be compared to them. Papists may faigne Legends to parallel these; but these are true, hauing witnesse from Gods Word it selfe. And yet this Church erred, and as *Esay* saith chap. 48. was shabborne, had a deck as an Iron sinew, and her forehead as brasse, and was transgressour from the wombe.

If the Papists make little account of these reasons, as nothing to keepe a Church from erring; yet is it much more then their Romish Church can say for her selfe. Let them say what they can for the Churches not erring, and we will see whether this Church of Israel cannot say the same also.

With they please: I. A Covenant

Israell had so, Deut. 29. 10,

Or, a Covenant written

So was it when, Ier. 31. 33.

in the heart?

Esay 5. 7.

Or, a Covenant with

So had the Priests then, Ier.

their Priests?

33. 20.

4. Or, that the Priests lips should preferue knowledge, and the people learne of them, and they teach the people?

5. Or, succession of persons from time to time, in the same Chaire, or Seate?

6. Or, the Continuance of this Couenant to vphold succession?

7. Or, the presenec of God with them?

8. Or, the name of the Church?

9. Or, that it is called holy, the Ground and Pillar of truth?

10. Or, that the Word did go out from them to conuert other Nations?

11. Or, the Spirit to be in them to keepe their Teachers from erring?

12. Or, that they are called the Church, and are come from the Apostles, & Church at Ierusalem?

So the verie same might Israel alledge, Mal.2.7. Deur. 33. 10. Neh.8.7,8,9. Leui. 10. 11. Ezech.44. 23. yea, and did boast of, Ier.18.18.

This could she plead to the full, from *Aaron* the first appointed immediatly by God himselfe with his office, place, seruice, ornaments, and maintenance, his next successor to be also named by God himselfe, Num.20.28.

This had it in plaine words; and therefore was for euer the Priest-hood appointed to him and his seed, Num.25. 12, 13.

So could and did Israel, Mich.3.11.

So they, Ier.7.4.

So was Ierusalem the holy Citie, Esay 48.2. the Citie of truth, the sanctified Mount, Zach.8.3.

So could they, as they were taught by Esay, Chap. 2. 3. & of making Profelytes could the Pharises boast, Mat.23.

Who could thus speake, as Israel might? Nehe.9. 20. Esay, 6.3. 11. Zach.7.12. as *Peter* witnesseth, 2.Pe. 1.21.

So they by *Stephen*, Act 7. 38. also saith *Isaiab*, Esay 48.1. Heare ye, O House of *Iacob*, which art called by the

13. Or,

13. Or, that they are Catholicks, and the world spread ouer with them?

14. Or, that they haue euer had the holy Scriptures in their custodie?

15. Or, y^e the Church now hath many excellent promises?

Pfal. 81.9.

Pfal. 125.1.

Pfal. 130.8.

Pfal. 132.13, 14

people, a kingdome of Priests, an holy Nation, Exod. 19.5, 6. to come to them and blesse them, Chap. 20.24. to be high aboute all Nations in praise, name, and honour; to be a holy people, Deut. 26. 19. to circumsise their heart, and the heart of their seed; to loue him with all their heart and soule, Deut. 30. 6. to be with them, not to leaue them, nor forsake them, Deut. 31.8. yes, he promised, that no new god should be among them, nor they to adore a strange god; Psal. 80. 10. Mount Sion was not to be remoued, but to abide for euer; and peace to be on Israel, Psal. 125. 1. whom he would redeeme from all iniquities, Psal. 129.8. He chose Sion, and that to be his rest for euer and euer, Psal. 131. 13, 14. their way was to be the way of Holinesse, and so direct, that fooles should not erre by it, Esay 35.8. and such as erred in the Spirit, should know vnderstan-

name of Israel, and are come out of the waters of Iudah. So could the Scribes and Pharises boast of their Originall, Ioh. 8.33.

And could not the Iewish Church say so? Of their Religion were some of euerie Nation vnder heauen, Act. 2. 5, 9, 10, 11. they were dispersed in all the Persian Monarchy, After 3.8. Chap. 1. there were many Profelytes made: such was the Eunuch of Ethiopia; and to make them, they traualled Sea and Land, Mat. 23.

So to the Iewes were committed the Oracles of God, Rom. 3.2.

What more then Israel had? to be their God, they to him a peculiar treasure aboute all

derstanding, & the murtherer should learne the Law, *Esa. 39. 24.* and they should haue Pastors according to the Lords owne heart, which should feed them with knowledge and doctrine, *Ier. 3. 15.* To conclude, Israel had a promise to be saued with eternall saluation, they should not be confounded and ashamed for euer and euer, *Esa. 45. 17.* yea, that we may know, that the promises were not to the people then liuing onely, the Lord saith, I will powre out my Spirit vpon their seede, and my blessing vpon thy stocke, *Esa. 44. 3.* and touching the Temple, thus saith God to *Salomon*, I haue sanctified this House, to put my Name there for euer; and mine eyes, and my heart shall be there *1. King. 9. 3.* alwayes, *3. Kin. 9. 3.*

Yet for all these so gracious promises, she eyred, she hath fallen away, and remaineth in her finnes.

We haue heard out of their owne Bible; First, how the Churches defection hath beene foretold.

Secondly, how she also hath beene found guiltie.

Thirdly, the same proued by Historie of the Bible, from the beginning in *Adam* and *Eue*, till Christ, though the Church of Israel had admirable meanes to vphold it: to which I do adde this last.

From Christs comming, till *Iohn* being in *Pathmos*. In this space we may finde errors in the Church. The Apostles themselves before Christs Ascension, were in an error touching Christ his Kingdome, dreaming of a temporall kingdome, *Act. 1. 6. Luk. 24. 21.* of restoring the kingdome to Israel, and redeeming them; so as they did strue among themselves, which of them should be greatest, *Luk. 22. 24.* and hereupon it was, that the mother of *Zebedees* children desired of him for her sonnes, that one might sit in his Kingdome, on the right hand, and the other on the left, *Mat. 20. 20, 21.* Their knowledge was very imperfect; for it is said often, that they vnderstood not many things, *Mat. 13. 16. Luk. 9. 45. and 10. 34. Iob. 12. 16. and 29.* yea, so slow of heart, and dull of hearing they were, that Christ telleth them, that he had many things to say to them, but that then they were not able to beare the, *Ioh. 16. 12.* their faith was verie weake, as appeareth by his calling of them,

Te of little faith, Mat. 8. 26. and 16. 8. Slow of heart to beleue what the Prophets had spoken, Luk. 24. 25. Also by their forsaking him, and flying from him when he was taken, Mat. 26. 56.

After Christs Ascension, and the comming downe of the holy Ghost, they were ignorant for a time in this; that they did not thinke it was lawfull to go to the Gentiles; as we may see in *Peter*, Act. 10. 15, 20. and the other Iewes, ver. 45. compared with Cap. 11. 2, 3, 18, 19. The Churches of Galatia erred so, as *S. Paul* said, that he feared lest hee had laboured in vaine, Gal. 4. 11. I neede not here speake of errors, and Heresies creeping in, troubling the Church, and deceiuing many, as in Act. 15. 2. 1. Tim. 1. 3. 6, 7, 19, 20. 2. Tim. 2. 18, 19. 1. Cor. 15. 12. *Ephesus* fell from her first loue, Reu. 2. 4. *Perpamus* had in her such as upheld the doctrine of *Balaam*, and of the Nicolaitans, Reu. 2. 14. *Thyatira* tolerated *Iezabel* to teach and seduce Christs seruants, Reu. 2. 20. *Sardis* was an hypocriticall Church, and in a dying condition, and *Laodicea* lukewarme, rich in conceit, but miserable, naked, blinde, and poore in condition, Reu. 3. 2, 16, 17. *S. Paul* telleth *Timothy*, that all that were in Asia were departed from him, 2. Tim. 1. 15. Thus was the Churches state euen in the Apostles dayes. By which we may see the Church subiect to erre: and to hold the contrary, that she cannot erre, Antiquitie is against.

Contraried by Antiquitie.

Origen, Hom. 6. in *Ezek.* The Citie of God, as long as she erreth not, or doth not sinne, hath God to her Father; but when she beginneth to erre, her father is an Amorite, and her mother an Hittite: he then thought she might erre.

Ierome complaineth in *Dialog. aduers.* Lucifer. That the whole world groaned and wondered to see it selfe Arian. Did not he thinke then that the Church might erre?

Aug. lib. 2. cap. 18. *Retract.* speaking of the Church on earth, saith, that by reason of ignorance and infirmities of her members, the whole Church hath cause to say every day, Forgive vs our trespasses.

Basil. epist. 70. telleth vs, that Saran had in his time begun to sow the seedes of Apostasie in those places, where the Gospell of the Kingdome first arose vp, striving to spread it into the whole World. He speakes of Apostasie, which is more then erring,

What meant *Hilarie, cons. Augustinum*, when he said, The Church is lost, and wee are fallen into the time of Antichrist, whose ministers do transforme themselves into Angels of light, without all feeling, or conscience of Christ?

Vincent. Lyren. aduers. profan. Nou. ca. 4. hath said, that not onely some porcion of the Church, but the whole Church it selfe is blotted with some new contagion.

Guine said by some of their owne.

Pope *Innocent* saith in the Canon Law; The Churches Iudgement oftentimes followeth opinion, which many times falleth out both to deceive vs, and to be deceived it selfe. *Decret. Greg. li. 3. de sent. ex. com. ca. 18. A nobis est sepe. Super 5. de sent. excom. A no. bis 2.*

Panormitan thus writeth: A generall Council representing the whole Church, may erre in excommunicating him, that should not bee excommunicate. It is a matter of this nature, where proofes may bee brought, before sentence pronounced, how much more in points of a higher nature, without the Scripture for the guide? A generall Council is called the whole Church representative. If therefore this erre, the may the Church erre; for how can the Churches voyce else be heard, except in the Scriptures? But by their owne confession, generall Councils haue erred; for the first Council at Nice of 318. Bishops, made the Bishop of Romes government no more, then that of Alexandria. That at Ephesus of 300. Bishops, with the Council at Chalcedon of 630. Bishops, gaue to the See of Constantinople equall priuledge with Rome. But in these things, say the Papists, the Councils erred; therefore in some things generall Councils may erre, even in that point which to the Papists is most fundamentall, being the very soule and essence of Popery in that part which consisteth in usurpation, and tyrannous domination ouer all other Churches. *can. 6.*

The Scriptures objected, answered.

Esay 59.21. This is my Covenant with them: My Spirit shall be upon thee, and my words, which I have put into thy mouth; shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seedes seede, saith the Lord, from henceforth, and for ever.

Answ. I. I answer, that the Prophet speakes here of Gods Covenant with *them*, that is, with those that turne from transgression in *Jacob*, and so of the faithfull and elect, and not of the Church visible, of which we speake.

II. Here is no promise, that the Church shall not erre; but that he will bestow on them, which exercise the Ministry, his Spirit, and his Word continually for the Churches good.

III. If he will needs hence conclude, that the Church cannot erre: 1. He must proue, that the Teachers doe ever teach the truth by Gods Spirit, and by Gods Word, which are to go together, *Ioh. 14. 26.* and *16. 13.* *Mat. 18. 19, 20.* 2. That the hearers, the members of the Church, doe ever receive, beleeve and follow their Teachers thus teaching by the Word and holy Spirit, which two things rest for him to make good *ad Gratia Calendas.*

IV. This promise made, must needs be vnderstood conditionally of the visible Church, and of an ordinary Ministry: for *Esay* tells vs afterwards, how they vexed Gods Spirit, chap. 63. 10. We see how the Church of the Israelites, and that at *Ierusalem* hath been cast off of God, and hath now neither Word nor Spirit of God to direct it. Christ found her Teachers in his time full of errors, as they grievously erred before, *1. King. 16. 11.* *2. Chron. 36. 14, 16.* *Esay 56. 10.* *Ier. 3. 1.* *Mal. 2. 8.* And we know by experience in our times, and by faithfull relation aforesaid, that Teachers have erred; and people have not ever embraced the truth, when sound Teachers have delivered it; let Christs hearers be instance for all, and those in *Iury* which heard the Apostles.

V. If this were a good argument, where Gods Spirit and his Word

Word is, there can be no error; then would it follow, that no ordinary member of Christ should euer erre; for such a one hath Gods Spirit, 1. Ioh. 2. 20, 27. Rom. 8. 9. 2. Cor. 1. 31. and his Word, Deut. 33. 3. by which they become beleeuers, Ioh. 17. 20. But this, I hope, a Papist will not grant, and yet the argument is the same.

Ioh. 14. 16. *I will pray the Father, and he shall giue you another Comforter, that he may abide with you for ever, euen the Spirit of truth.*

Ans. 1. This place is primarily to be vnderstood of the Apostles, to whom the promise of guiding into all truth, was a special privilege, Mat. 10. 26. Ioh. 14. 26. and 16. 13.

2. Of the succeeding Teachers, but with no such special privilege: for first, there are no such promises made to them. Secondly, experience teacheth, that they haue wanted this privilege. Thirdly, the hearers haue libertie to search and trie that which is deliuered, if they doubt, 1. Thes. 5. 21. 1. Ioh. 4. 1. Ioh. 7. 39. Act. 17. 11. *Waldensis*, one of their owne side, saith *Li. ca. 19. de* of particular Pastors and Bishops, *We know that these haue often* *Decl. fid.* *err'd.*

3. Neither the abiding of the Spirit for ever where it is, nor the title of Spirit of truth will enforce euer an infallibility in teaching; for it is called the Spirit of sanctification or holinesse, Rom. 14. for that he worketh in vs holinesse, and is euer abiding in the godly, who are the Temple of the holy Ghost; and yet are they not so sanctified, but they often offend in life. So is it the Spirit of truth, because it enlightheth the minds of men with onely that which is truth, and guideth them in the truth, if they follow their guide: but if they doe not, they may, yea, and doe erre from the truth.

Mar. 18. 17. *If he neglect to heare the Church, let him be to thee as an Heathen, and a Publican.*

Ans. 1. This is meant of an euident case proued by witnesses before the Church in matters of offence, betweene one private man and another; wherein the Church may giue right sentence, if she will; yet we see, such as meddle in the Churches censures, doe not euer proceede aright. This place therefore is

not to the matter of doctrine and determination of faith, the point in question; neither doth it prove, that in her censure the Church cannot erre: for faith their owne *Panormitan*, as before is cited, *A generall Councell representing the whole Church, may erre, in excommunicating him that should not be excommunicated.* These words speake not of the Churches either not erring or erring, but of other hearing the Church, and how they should carry themselves towards such, as will not in so cleare a case heare the Churches admonition.

3. Its not here commanded, that he should be held as a Heathen and Publican, that would not heare the Church in whatsoeuer she saith: for Christ here speakes of the Jewish Church then; as appeareth by the name Heathen and Publican; which were abhorred of the Jewish Church. Now, that Church (was reade) did excommunicate a blind man (which received sight) for his professing of Christ, *Ioh. 9. 34.* and had agreed to pue any map out of the Synagogue, which should confesse Iesus to be Christ, *v. 23.* and did also forbid to teach in his name, *Act. 13. 15.*

4. This place is spoken of some Ecclesiasticall Governours, (if it be extended to vs) hauing the power of censures in a particular Church; which the Learned in their Church doe confesse, may erre; and therefore this helpes not to prove, that the Church cannot erre.

Isay 40. 3. And a high way shall be there, and a way, and it shall be called, The way of holynesse, the single way, shall not passe over it, but it shall be for those: the way-faring men, though foolish, shall not erre therein.

Ans. I. This verse is wholly allegoricall, and therefore cannot so well be enforced for dogmaticall prooffe, without a full explanation of the words; which the *Gaffer* should haue done.

II. It is altogether against himselfe in the exposition, if hee either durst, or had been able to haue set it downe: for by *high-way* may be vnderstood the common profession or poine of Religion, for good and bad, as the high-way is for all; then the way of holynesse is taken for a more strict profession, or more straight Rules of Religion. If so, then consider the persons who they bee, that shall not erre in this way; hee doth not say, The Church,

Church, or the learned Church-men, or men in holy Orders; for are these fooles? but *wayfaring men, though fooles, shall not erre*. Here is a promise, that the simple Laytie shall not mistake their way; which Popish Teachers cannot abide to heare of. Neither shall any vncleane passe ouer this way: but they teach, that their Church Catholike consists of elect and reprobate, both good and bad, cleane and vncleane. Therefore in a spirituall sence the words are to be vnderstood of the onely sanctified by Gods Spirit, here traouelling in this World as wayfaring men; and though esteemed as fooles, yet are so guided in their holy profession, as they shall not bee suffered to wander out of the way of life, neither totally nor finally. But he will say, If these shall not erre, then much lesse shall the Church. True, who denies it? we doe not say, that all the whole Church, and all the holy that euer haue bern, such as this place speaketh of, haue all erre this thousand yeres, as the *Gagger* beares his Reader in hand, making him beleue, that we so teach. Here the Prophet speakes of the Lords redeemed separated from the vncleane, in a spirituall estate, in and by Christ; but in our dispute we speake of the visibie Church of cleane and vncleane, good and bad, and of a mixt company.

III. This verse, and the whole chapter, speakes in the first place, of the returne from Captiuitie, which the Prophet doth expresse in figuratiue speeches, to set out the comfort thereof most liuely: and so it is nothing to the purpose, for which the *Gagger* brings it. In a high sence it sets out the spirituall happiness of the redeemed by Christ, partly here begun, and fully to be perfected in the day of the Churches perfect redemption.

IV. It speakes not here of the Churches teaching, but rather of the Saints traouailing towards Heauen: But the word, *not erre*, made the *Gagger* thinke, he had obtained his purpose, and an expresse text for not erring in Doctrine, when the words speake of a way, a high-way, of traouailing men, and others not passing ouer it, and of the redeemed walking, vers. 9. Then being vnderstood of not erring in life, it cannot be taken absolutely: for error of life is in the best, but they erre not to finall destruction.

Ephes. 5. 27. *That hee might present it to himselfe a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish.*

Ans. 1. Our dispute is of the visible Church, and mixt company; this is to be vnderstood only of the body, whereof Christ in the most proper sense, is the Head and Sauour, vers. 9. which hee nourisheth and cherisheth, vers. 29. betweene whom and Christ there is such an vnion, as it is called a great Mystery, vers. 32. which cannot properly be meant of visible Churches, consisting not onely of Elect, but also of Reprobates, who are not clemented, nor nourished, or cherished, as members of his body, nor made euer glorious.

I I. The Apostle speakes here of the Church either as triumphant, or, if as militant, then as it is in preparing, and as it shall bee hereafter in Heauen: for in this life, it is not altogether spotlesse, without wrinkle or blemish, Cant. 1. 5, 6.

I I I. This place doth serue rather to prooue her puritie in life, then infallibilitie of iudgement in teaching: this latter is hence farre fetched; the former may seeme more apparant. But will any beleeeue, that Gods Church for life and conuersation, is in this life without spot, wrinkle or blemish?

2. Tim. 3. 15. *The Church of the liuing God, the ground and pillar of truth.*

Because this place is much vrged by others, and the last of this *Gaggers*, I will more fully make answer vnto it. Hence hee would conclude, that the Church cannot erre; he meaueth the Church of Rome, the Pope, at least, the virtuall Church; for they defend not now any Church from errour, but their owne. But this they can neuer proue out of this place.

I. Saint Paul wrote to *Timothy*, how he should behaue himselfe in the Church. 2. Tim. 3. 14. So his Epistle, that is, the Apostolicall written Word, was made to be *Timothies* rule, to guide him from erring, and not the Churches determination. S. Paul, for all this his praise of the Church, sent him not to Her, but prescribed him a written Word, to direct him in governing of her, which hee would not haue done, if by calling the Church, the pillar

pillar and ground of truth, he had meant she could not haue erred.

I I. Saint *Paul* speaketh thus of the then present Church of Ephesus, where *Timothy* was, chap. 1. 3. built vpon the foundation, Ephes. 2. 20. and yet she soone left her first Loue, Reuel. 2. 4. and after fell away.

III. The word *Church* comprehendeth all the faithfull together at Ephesus: so the Church of Ephesus is taken, Reuel. 2. 1. But our Aduersaries will not haue the people (as the Apostles allowed, Act. 15. 22.) with their Bishops and Pastors, to be the Church, and with them to approue of matters of Faith: For the Romish Clergie thinke of the people, as did the hypocritical Pharises, that they know not the Law, and are cursed, Ioh. 7. 49. Except they allow the people also with the Teachers, to be the pillar and ground of truth, this place doth not serue their turne.

IV. If the word *Church* bee taken for any other particular Church, to which *Timothie*, as an Euangelist, might goe, after the Apostles planting of them, then from hence the Papists cannot conclude that which they would: for first, they acknowledge, that particular Churches may erre. Secondly, its euident by Scripture, in the Churches of Galatia, Gal. 1. and 3. 1. and 4. 10, 11. by historie, and by experience. Now, the Church of Rome was neuer other then a particular Church, in the best spirituall estate thereof. Saint *Paul* writes to it no otherwise, then to a particular Church.

V. If it be taken for the Vniuersall Church; this helps not them. For first, theirs is not the vniuersall, but a particular Church, as is proued after in the sixteenth question.

Secondly, it is absurd to reason from that which is not questioned, nor can ever assemble together to come to the trial, if it were questionable.

VI. The intituling of the Church, to bee the pillar and ground of truth, wil not afford the conclusion of not erring, and that for these Reasons. First, because the words are metaphoricall, and a similitude must be extended no farther then is intended. Now, the Church is called the pillar and ground, not be-

11. 3. & 4. 1.

* De unit. Eccl.

ca. 16.

On this

1. Tim. 3.

cause shee cannot erre : but first, for that she hath the Apostles writings committed to her, as were the Oracles of God to the Iewes, Rom. 3. 2. which *Apostles writings are* (saith *Irenaeus*) *the pillars and supporters of our faith; the proofes, foundations, and the grounds of our cause*, as Saint * *Augustine* speaks. Secondly, as *Lyra* thinks, it is so called, for that the Church doth maintaine the truth of the Gospell, even in the greatest persecutions : and, as other judge, for that it vpholdeth the truth, that it may not fall to the ground, though it be afflicted; and because by words and examples it confirms our Faith. Thirdly, the Apostle speaks according to the vse of pillars in old time among the Gentiles; on which their Lawes, written in Tables, were hanged vp for people to read; yea, some wrote the Lawes vpon pillars themselves. So as the Church here is resembled to those pillars, which hath the Bookes of holy Lawes, to shew them, and to vphold them, and to exhibite them out vnto all to bee seene and read.

Secondly, because Saint *Peter* was counted a Pillar, Gal. 2. 9. and yet he erred, even in not walking according to the truth of the Gospell, vers. 14.

Thirdly, because Saint *Paul* calleth so the Church at *Ephesus* then, as she was, and so long to, be so esteemed as she should continue. Thus Saint *Paul* to the Hebrewes telleth them, that they with himselfe and others, are the House of Christ, if (saith he) we hold fast the confidence, and thereioyning of the hope firme vnto the end : implying, that if they did not, they should not be so. Can any well conclude from that, which one is at the present, that he shall euer be the same? Then had not our first Parents fallen; nor *Salomon* been an Idolater; nor the *Israelites* now, none of Gods people; nor *Rome*, (as she is) spirituall *Babylon*.

Fourthly, because not the name and title of the *House of God* it self (by which name the Church is called here, in 1. Tim. 3. 15. as also belecuers are called by the name of *the household of God*, Ephes. 2. 19.) will afford this their conclusion. For the Church of *Ephesus*, so called, did erre. Now, may it not be inferred from hence, that she is called the House, and belecuers the Household? and

and may it be inferred, because she is called a pillar only, or stay, to vphold the house? Will not the whole house, nor the household yeeld it? And will a pillar, or prop, make it good? Very vnlikely.

Fifthly, it is onely vpon the praise giuen to the Church, that this conclusion is made. Is this then good arguing; Whatsoeuer prayles the Church hath, that for which, or wherein shee is prayled, she hath it in perfection? Here she is called the pillar and ground of truth: *Ergo*, (say they) she cannot erre. See the like reasoning; She is the household of Faith, Gal. 6. 10. *Ergo*, she neuer hath any doubting. Yet this they deny, and hold here to haue no certaine assurance.

Lastly, consider the truth, of which shee is the pillar and ground. * *Oecumenius* vnderstands it in opposition to the shadowes in the Temple vnder the Law; there the type; here the truth; there the shadow, here the substance. But the Temple was onely the pillar and ground, that is, the appointed place where the knowledge and vse of the Ceremoniall Law was had and vpheld: so onely is now the Church, the place where the diuine truth is to be found, and is in practice, and no where else. *Truth* in Scripture is taken for the Word of God, Ioh. 17. 17. and 8. 31, 32. the Gospell, the Word of truth, Col. 1. 5. Gal. 1. 7. euen the Mystery of godlinesse, as Saint *Paul* in this place of the 1. Tim. 3. 16. enterpreteth the Word, *Truth*.

* On this place, Ioh. 5. 23

So then, the Church of God is the pillar and ground or stay of Gods Word and his Gospell, euen the mysterie of godlinesse. This she receiueth, keepeth, beareth vp, publisheth to the world, and is the ground whereon it doth rest, and no where else in the world. What then? Is she, or is the Rule? Is her authoritie aboue it, or is it aboue her? The King committeth to some the publike Records, to keepe and to publish to other. Is their authoritie greater then these? Are their words of force, without the warrant of those Records? Or is it not possible for these keepers of them, to erre in their proceedings? We know the contrary. The Iewes had the Oracles of God committed to them, Rom. 3. 2. but haue not they erred? The Church of Corinth, Ephesus, Galatia, Philippi, Colosse, Thessalonica, HEBREWES,

brewes, and other Churches in the East, had the new Testament committed to them; yet haue they, we see, erred. So hath, the Church of Rome very shamefully, as the Epistle written to them doth testifie, if her now new doctrine be examined by it. The Church therefore, the visible mixt company, of whom all our dispute is, may erre.

XIII. Proposition.

That the Church of Rome cannot erre:

Confuted by their owne Bible.

See his Maiesties booke, and Bishop Downham de Antichristo & Respons eius ad Litterum de Antichr.

I. **N**IT we reade, that shee is in particular forewarned to take heed of falling, Rom. 11. 20. which admonition proueth her possibilitie of erring.

I I. It foretelleth of her Apostasie. Yea, this Church, which they say cannot erre, and whereof the Pope is Head, is called the great Whore, named Babylon, drunken with the Saines blood, sitting vpon the Beast with seuen heads, hauing ten hornes, expounded by their owne Bible to be Rome, Reuel. 17. 2, 5, 6; the great Citie, situate vpon seuen Hills, and which in *Iohns* dayes reigned ouer the Kings of the earth, vers. 9, 18.

I I I. Their Bible selleth vs, that there were begun in her vncharitable disputations about eating, and not eating of some things; about obseruation of dayes, Rom. 14. men, for these things condemning and despising one another. There were such then, as were authors of diuisions and scandales, contrary to the doctrine which the Saines then had learned, Rom. 16. 17. so that a defection was then breeding, and a beginning to erre from the Apostles doctrine in his dayes.

I V. The Epistle of Saint *Paul* written vnto them, sheweth, that she hath erred: for his and her doctrine are at odds in many things; as for example in these for instance.

The Romish Church.

She calleth not her selfe, A Church, but, *The Church*, and is euer boasting of that name.

She saith, that God may be represented like an old man.

She teacheth, that all sins deserve not death, but in themselves many are veniall.

She teacheth, that the Virgin *Maria* was without sinne.

She teacheth, that they are iustified by workes, and that before God.

Saint Paul.

He neuer calleth them at Rome then, *The Church*, as in other Epistles he useth to call others; the Corinthians, Galatians, Ephesians, Reuel. 2. 7. &c. a point for Papists to note and to obserue, why this title is not given her.

He teacheth it to be a Heathenish practice, for which God plagued them, Rom. 1. 23.

He nameth 23. sinnes, Rom. 1. 29, 30, 31. worthy of death; not for the Act, but for the consent of heart, vers. 32. and Rom. 6. 23. He saith, that the stipend of sinne is death; he excepteth none.

He teacheth otherwise; All to be vnder sinne, Rom. 3. 9. All to haue sinned, ver. 3. and he exempteth none, of either Iewes or Greekes; neither there, or any where else, saue Iesus Christ onely, Heb. 4. 15.

He contrarily, Rom. 3. 24. We are iustified *gratis* by grace: for we account a man to be iustified by faith, without the workes of the Law, vers. 28. For if *Abraham* were iustified by workes, he hath to glory; but not with God, Rom. 4. 2.

She

She teacheth, that concupiscence in the regenerate is not sinne.

She teacheth, that a man may perfectly fulfill the Law, and do workes of supererogation.

She teacheth, that the sufferings of the Saints here, are worthy of eternall glory.

She teacheth, that the Church cannot erre.

She teacheth, that the Pope and his Clergie is not subiect to Ciuill Authoritie.

She teacheth, that holinesse is to be put in the obseruation of daies, and difference of meates.

She teacheth, that it is not profitable for all to reade the Scriptures.

She teacheth, to pray to Saints, Angels, and to the Virgin *Mariæ*, and to giue them praises for many things.

He contrary calleth it sinne, Rom. 7.7.

He teacheth the contrary, and that out of himself, Ro. 7, 15, 16, 18, 25. agreeing with our Saviours teaching, Luk. 17.10.

He teacheth, that the passions of this time are not con-digne of glorie to come, Rom. 8.18. 2. Cor. 4.17.

S. *Paul* sheweth the contrary in Rom. 11.19, 20, 21. by example of the *Israelites*, and doth forewarne the *Romanes* to take heed that God do not cast them off.

He teacheth the contrary, not exempting any, Rom. 13. 1, 3, 4, 5. with Tit. 3.1.

He maketh this as a thing indifferent, and teacheth that none are to contend about such things, and that the kingdome of God stands not here-in, Rom. 14.1, 2, 3, 17.

He teacheth, that it was written for the vse and comfort of all, Rom. 4.23. & 15.4.

He teacheth to pray to God, Rom. 15.30. and so prayeth he, Rom. 15.5, 13, 33. and 16. 27. to none other prayeth he, nor giueth prayes, but to God for his mercies.

Thus we see them to be at odds with the Apostle, by the witness

ness of their owne Bible, laid to their doctrines. The like might be shewed out of the Epistles of Saint *Peter*, whom the Popes claime for their Rocke, and therefore their Church not onely may, and doth erre.

And to make yet this more cleare, we will view them first in their virtuall Church, and then in their Church representatiue.

The creame or quintessence of their Church (as it is reduced to an *Elixir* by the Refiners and Alchymists the Iesuites) is squeezed into a litle roome, and comprized in the Pope, whom they call the *Virtuall Church*. Of his Holyhood they aouch,

XIV. Proposition.

That the Bishop of Rome cannot erre:

Confuted by their owne Bible.

IT giueth vs to know, that *Peter* (whom forsooth they doe make the first Pope of Rome) did erre; first, in mistaking Christs Kingdome, as terrene and earthly, Act. 1.6. Secondly, concerning the person of *Eliab*, that he should come before the Messiah, mis-vnderstanding *Malachi*, Mat. 17. 10. Thirdly, touching the resurrection of Christ, Luke 18. 34. Iohn 20. 9. Fourthly, in hauing conscience of the difference of meates, after Christs Ascension, Acts 10. 14. Fifthly, in not vnderstanding his full Commission to goe to the Gentiles, Act. 10. 20. Sixthly, in not walking rightly to the veritie of the Gospell, Gal. 2. 14. If then this first Pope (as they make him) did so erre, then the after-Popes may, except they can shew some priuiledge before him.

Contraried by *Antiquitie*.

For it is manifest by History, that the Popes iudgement was not held to be infallible but that he might erre.

1. For we may find such to haue been made Popes, as may easily

*Alphonſus de
Caſtro, bareſ. li. 4.
ca. 4.*

*Platina in
lul. 1.*

* See Maſter
Alex. Cooke his
booke of this,
which no Pa-
piſt hath ven-
dertaken to
anſwere.

See ſuch Au-
thors as haue
ſet out the
Popes lues.
Platina and
other.

*Benno, Platina.
Supplementum
Chronic.*

*Alphonſ. li. 1. ca.
4. de bareſ.
Trem. Conc.
ſeſſ. 8. can. 3.
ſub Pio 4.*

Euseb. li. 5. c. 26.

Aſſ. 16.

Can. 105.

easily perswade any wise man that they might erre. Some haue bin vnlettered Idiots, no Grammarians, that could hardly write their names in Latine; ſome, Lay-men, as *Conſtantine* the ſecond, and *Bennet* the eighth; and once a woman, Pope * *Iean*; and very boyes for age; *Bennet* the ninth, a child of ten yeeres old; *Iohn* the twelfth, a *bastard*, a mad Lad, about eighteene yeeres old. Could not theſe yonkers erre, thinke you?

2. Some haue been moſt abominable perſons, Atheiſts, blaſphemers, poiſoners, forcerers, and ſuch like. Is it like that Gods holy Spirit would reſide in ſuch filthy monſters to keepe them, forſooth, from erring?

3. Some of them fell fearefully. *Marcellinus* worſhipped Heathen Idols: *Zepherinus* was a Montaniſt: *Libertus* and *Felix*, Arians; *Anaſtaſius* the ſecond, an Acatian; *Vigilius*, an Eutychian; and *Honorius*, a Monothelite. And cannot yet Popes erre?

4. Some Popes haue abrogated the Decrees one of another: *Gregorie* the ſitt abolifhed the Decrees of *Pelagius*; ſo *Sabinian* and *Innocent* thoſe of *Gregorie*; *Steen* abolifhed thoſe of *Formoſus*; ſo *Romanus* thoſe of *Steen*, and ſo forth. And cannot yet Popes erre?

5. Some haue decreed flat againſt Scripture. *Cultine* ordained Marriage to be void, when either party fell into hereſie. *Pius Quartus* decreed, that it ſhould be lawfull for him to allow degrees of Marriage forbidden in *Leuiticus*, and to forbid what God allowed. And cannot Popes erre?

6. Eaſterne Biſhops and ancient Fathers haue very ſharply reſproued the Biſhop of Rome; as namely, *Polycrates* the Biſhop of Ephesus; and as *Irenaeus* the Biſh. of Lyons did *Nicor*, for his raſh proceeding againſt the Eaſterne Church. And yet doe not Popes erre?

7. Ancient Councils haue withſtood him; as that of Chalcedon, wherein were 630. Biſhops, withſtanding *Leo* in the queſtion of ſupremacy. The ſixth Councell of Carthage, of 217. Biſhops, reſiſted three Popes one after another, in that they would do contrary to the Councell of Nice. Theſe iudged that Popes might erre, elſe would they haue yeelded to the Popes.

Gauſaid

Gaines said by Papists themselves.

1. Pope *Andrian* the sixth, *de sacr. confr. ar. 3. ad. 2. pag. 55.* saith, It is certaine that the Pope may erre. So iudged *Innocentius* the fourth. So also haue learned men formerly held; as *Gerson* (of which opinion are the Sorbonists,) who hold, that the Pope might erre.

Bosius dares to write, that the Pope may be an heretike, writing, teaching, and preaching heresies.

Stapleton confesseth it to be no matter of Faith, but of opinion onely, because so many famous and renowned Diuines haue ever held the contrary; as *Gerson*, *Almaine*, *Occam*, almost all the Parisians, *Durandus*; whereto may bee added *Waldensis*, *Turrecremata*, and *Erasmus*; yea, *Alphonse de Castro* holdeth them impudent flatterers, which say otherwise. And *Catharinus* giueth this reason, because the holy Ghost doth not alway, and in euery worke assist him.

Arbor. Theop. li. 4. ca. 32.
De potest. Eccl. confid. 10. 11.
De signis Beles. li. 18. ca. 6.

Controuer. 3. qu. 4.
De heres. li. 3. cap. 4.
De certitud. Gra. assert. 13.

They which flatter the Pope, hold, that he may erre; First, as a man. Secondly, as a priuate Doctor; so *Gregory de Valentia*; and this, saith *Salmeron*, is a common opinion. Thirdly, as a Bishop; so *Hart* yeelds it in his conference with Doctor *Raynolds*. Fourthly, as Pope in a matter of fact, so acknowledgeth *Bellarminus*. Fifthly, as Pope, in discoursing about matters of Faith, his reasons may not bee apt nor necessary, and it is not worth the labour to rippe them vp to the quicke, or to rest in them. Thus writes *Camus* and *Stapleton*, In arguing he may bee deceiued and erre. Onely they hold, that hee cannot erre in the conclusion. How likely is this? What wise man will beleue it?

Analys. li. 3. on Gal. 2. ca. 7. dist. 5. pa. 355.
Li. 4. de P. Rom. cap. 12.
Loc. Theol. 1. 6. cap. 8. princ. de El. 1. 3. ca. 14. & 15.

2. *Martin* the fifth consented with the Councell of Basil and Constance; that the Pope might erre. But *Eugenius* the fourth, with the Councell of Ferrara and Florence, held the contrary. The one side must needs erre.

3. The Papists doe not rest, in shewing full obedience to the Popes decrees, which argueth, that they beleue not all things to be infallible truths which they decree. As for example.

The

De Script. &
Dogm. Eccle. li.
1. ca. ult.
Comment. in
Sen. Saly. li.
Biblo. li. 4. p. 44.
De arcan. li. 10.
ca. 7.
Lec. li. 11. ca. 5.
pag. 378.
Digres. 26.
scil. 7. pa. 169.

The Pope, in the Council of Trent, decreed the Apocrypha bookes to be canonick: and yet since then, *Driedo*, *Sigismus* and *Sixtus Senensis* have questioned and reiected them. He also there decreed, that the Latin vulgar translation should be authenticall, and in all publike readings, disputations, preachings and expositions so vied, and none, vnder what pretence soeuer, to reiect it. Yet *Galatinus* and *Camus* are bold to raise it of corruption.

If any desire more particulars of the Popes decrees in Councils, and yet how Papists doe vary from the same, see *Doctor Whires Way*.

By this their dealing, it is very cleare, that they hold no such infallibility in Popes, no, not decreeing things in general Councils.

4. Councils of the Popish Church, have condemned and deposed some. As *Ioh. 23*, who made a mocke at the Gospell, and at the immortalitie of the soule, and was condemned by the Council of Constance, which calleth him an incarnate diuell.

So *Eugenius* the fourth, condemned by the Council of Basel, as an heretike, an infidell, a limbe of the diuell, and as a capital enemy to the truth.

The Council of Pisa, consisting of 1000. Diuines and Lawyers, deposed two Popes, *Gregorie* the twelfth, and *Bonnet* the thirteenth, for schismatickes and heretikes.

Lastly, the complaints uttered by Papists, doe shew how Popes may erre.

Theod. Niem. de
schis. li. 3. ca. 44.
pa. 91.

Francis. Victoria speaking of immoderate dispensations, saith, that a Council should doe well to bridle him.

De potestas. pap.
& Concil.

Saint *Briget* speakes thus of the Popes, They are tormentors of soules, and doe teare in pieces the flocke of Christ, &c.

The Council at Rhemes, vnder *Hugh Capet*, hauing complained of the times and Popes differing from their predecessors, saith thus, And must so many seruants of God throughout the World be subiect vnto him? So wicked they were, as *Platina*, after a long deploing of the Tyranny, impietie and hypocrisie, which then reigned in Popes, brake out into these speeches, There can hardly be mercy enough in God for the Popes.

And

and *Petrarch* durst say, that the greatest harme that one can wish to a man, is, to be Pope. All these things considered, we may beleue without doubting, that the Pope may erre.

So then, the Papists virtuall Church may erre.

The Scriptures objected answered.

Ioh. II. 49. 51. *Caiphas* spake this not of himselfe, but being high Priest that yeere, he prophesied, that *Iesus* should die for the Nation.

Answer. *Caiphas* was a wicked man many wayes, and in part an vsurper, as the Rhemists confesse: a very fit patterne & Patron for the Pope. But to answer to the place objected, for the Popes not erring: First, this was but once by speciall direction, and therefore cannot hence be concluded any perpetuall assurance of direction, its cleare by that which followed: for this man in another Councell, *Mat. 26. 57, 59.* heard and accepted of false witnesses, condemned *Christ* for a blasphemers, *vers. 60-62, 65.* and in another Assembly tooke counsell to put him to death, *Mat. 27. 1.* Secondly, this speaketh of prophesie, an extraordinarye gift to this man then. Thirdly, though the man here was a lewd wicked vsurper; yet was his office of Gods own appointment. What is this to the Popes Antichristian supremacye, an office of the duell, and not of Gods ordinance? Fourthly, If this place afford assurance of an vnderstanding spirit to the Pope, it must be either in respect of the mans person, or office, or chaire he sat in. But none of these. First, not of his person, who was a wicked vsurper, and *Christis* enemy. And will the Pope plead his person? Secondly, not of his office, for that is changed, as the Apostle in *Hebrewes* doth witness. Thirdly, not of the chaire; for the seate had no such vertue in it to keepe him safe from error, as before is noted in *Mat. 26. 57, 59, 61, 62, 65.* and *27. 1.* for the chaire either had then lost his vertue, and then can it not keepe from error: or it was not the chaires vertue which made *Caiphas* to prophesie; and then is it idle to boast of the chaire: or else peradventure the vertue was in it, but not alwayes operative; and then is it vncertaine, when

it will worke, to keepe the man from error which sits therein, so as he may some time or other erre, or be left in doubt whether he doth erre or no. This being the state of that chaire, how can the Pope claime an vnerring spirit from this? Fourthly, though the Euangelist *John*, guided by Gods Spirit, did expound the meaning of the words otherwise then *Caiphas* ever meant them; yet those in Councell with him, vnderstood them not spiritually, but tooke them as vitred in State policie, for outward peace and safetie of the Nation; as is cleare in *Ioh. 11-48, 53*. So as he erred in his owne scope, and they in apprehending the words in another drift and sence; then God did intend by them. Therefore as *Caiphas* and his companie herein erred; so may the Pope and conclaue of Cardinals, for any helpe to the contrary that they can get from this place.

Luk. 22-31. I haue prayed that thy faith faile not.

Answe. 1. This is spoken of *Peter*; and not of the Pope. 2. This was in respect of a future lapse in *Peter*; which Christ foresaw, more then in any of the Apostles, as the euent declared. 3. This is meant of *Peters* owne particular inward grice of faith, which was terribly shaken, when he denied and forsoore his Master, and not of his teaching in the execution of his ministerie. For why should Christ pray more for *Peters* teaching, then for the rest, whom Christ sent out as well as him, to teach all Nations?

Mat. 16-18. This text is spoken vnto *Peter*, of the Churches preservation against the gates of hell; but speaketh nothing of *Peters* not erring, much lesse of the Popes; of whom Christ in this place neuer dreamed. And its cleare by Scripture, that the gates of hell preuailed against *Peter*, after Christ had vntred these words vnto him, though not totally and finally to destruction, yet in a great measure to transgression, and fearefull falling.

Mat. 23-2. This is very largely answered before; and thereto is fully proued, that these Scribes and Pharisees erred grossly in many things.

Ioh. 21-15, 16, 17. This text speakes of *Peters* dutie, that as he loued Christ, he should feed his lambes; but speakes not a word

word of his not erring, who after this was found ignorant in some things of the nature of Christs Kingdome, Act. 1.6. of going to the Gentiles, and eating things forbidden by the Law, abrogated by Christ, Act. 10. 12, 14. and he also erred at Antioch, Gal. 2. But if this did cleare *Peter*, what maketh it for the Pope, who shewes no loue to Christ in feeding his lambes? If he neuer teach, then he may be sure neuer to erre in that kind.

Exod. 28. 30. First, what this *Vrim* and *Thummim* was, can no man tell. Secondly, though *Aaron* had it, yet he foully erred in the golden Casse, in making it, in building an Altar before it, and proclaiming a feast thereupon to the Lord; Exod. 32. 4, 5. And did not *Frijah* erre in the dayes of wicked *Ahaz*, 2. King. 16. 11, 16? So the high Priest in Christs time? Therefore this place alledged to proue that the high Priest could not erre, is much abused. Thirdly, what is this to the Pope, who is neither Gods high Priest (for such is there now none, but Iesus Christ onely;) neither hath this *Vrim* & *Thummim*, which *Aaron* had?

XV. Proposition.

That Councils may not erre, being confirmed by the Pope:

Confuted by their owne Bible.

The Council at Iernsalem, gathered vnder the high Priest, against Christ, Mat. 26. against the Apostles, Act. 4. 5, 6. against *Stenen*, Act. 6. 12. and 7. 1. against *Paul*, Act. 22. 30. erred. The Assembly gathered vnder *Aaron*, who consented to them, and made the golden Casse, erred, Exod. 32. 1, 2, 3, 4, 5. The great congregation, gathered vnder *Dauid*, and the high Priest then, erred, in not seeking the Lord after a right manner, 1. Chro. 13. in putting the Arke in a new Cart, ver. 7. and Chap. 15. 13, 14, 15. The Assembly of the Priests, Prophets, and people gathered against *Ieremie*, erred, Ier. 26. 8, 9, 11. And yet this Church had large promises, as before is declared, and the high Priests better assurances then the Pope: For the high

Priest was first nominated by God himself, after confirmed by a miracle, Num. 17. 8. he had vpon his brest the Vrim and Thummim, and warrant in expresse tearmes to hold him for the Lords high Priest: No such assurances hath the Pope. And therefore if the Councils thus erred vnder the high Priests, so may they vnder the Pope.

Contraried by Antiquitie.

Lib. 1. de Concilio. cap. 6. 7.

1. Its cleare that generall Councils haue erred, as that of Arimine of 600. Bishops in defence of Arius; yea, *Bellarmino* nameth generall Councils reiected, as the generall Council at Antioch, *Anno 345.* the generall Council at Millaine of aboute 300. Bishops, *Anno 354.* the second Ephefine, *Anno 449.* and many other.

2. Councils haue contradicted one another; the first Nicene condemned worshipping of Images; and the second Nicene allowed it: *Chalcedon* condemned *Eutyches*; the *Ephefin* confirmed his heresie. In contradictions must needs be error.

3. *S. Augustine*, lib. 2. de bapt. *Contra Donat.* cap. 3. saith, that former generall Councils may be corrected by the later, when that is knowne, which before was hid. He therefore beleued that Councils might erre.

4. Euen Councils confirmed by the Pope, may erre, and haue erred. The Council of Neocesaria confirmed by Pope *Leo 4.* condemned second marriage, contrary to 1. Cor. 7. The second Nicene approueth worshipping of Images, contrary to Exod. 20. If any desire more instances, let them reade our learned *Whitakers de Concilijs.*

5. Councils approved by Popes, haue contradicted one another. The Councils of Constance and Basil determined that the Council was aboute the Pope, & that the Pope might erre. Pope *Martin* the first, chosen by the Council of Constance, was of the same iudgement: but the Councils of Ferrara and Florence determined the contrary, that the Pope was aboute the Council; and *Eugenius* the 4. which gathered the Councils, was of the same iudgement with them. And therefore the one side must needs erre; and so Councils approved by Popes may

may erre. And what doubt can be made of this, when this their virtual Church is proued before, not onely to be subiect to error, but also to haue erred? And can his approving of Councils preferue them from error, who cannot preferue himselfe from it?

Gaine said by some of themselves.

The Councell of Florence and Ferrara held that a Councell might erre; and so thought Pope *Eugenius* the fourth.

Their learned men haue held that Councils may erre. Generall Councils may erre; saith *Waldensis*. *Cusanus* also *Concord.*

Catho. lib. 2. cap. 3. yea, (saith *Camus*) and prescribe some lawes to the whole Church, that are not right, profitable, and iust.

Oeciam holdeth that they may erre, though the Pope confirme them. For as is afore proued, the Pope and Councils haue

erred. *Pipinus* saith of the Councell of Constance, that it decreed against the order of nature, against manifest *Scripture*,

against the Authoritie of all *Antiquitie*; and against the *Catholicks* faith of their Church.

Bellarmino saith, that the great Council of Chalcedon erred in equalizing the Bishop of Constantinople to the Bishop of Rome.

Our Aduersaries take libertie to themselves to allow, or disallow Councils, in what, or as farre as they please; as Councils make any way for them, so farre they approue them; as they make in any thing against them, so farre they reiect them: For this reade Bishop *Morton* his *Catho. Apologie, par. 2. lib. 4. ca. 3. p. 334, 335.* also *D. White* his last Booke pag. 153.

Scriptures objected answered.

Mat. 18. 20. Where two or three are gathered together in my Name, there am I in the midst of them.

Ans. I. Here is not meant either a Natibnall, or Prouinciall, or Diocesan Synod; much lesse a generall Councell: but Church-officers, or Gouvernours in a particular Congregation,

to judge of private offences, as is cleare from the text verses 15, 16, 17, 18, 19.

I I. Will they say, that the number of two or three assembled is of an vndering spirit? Is this such a Councell, as on which men may rest assured that the iudgement thereof is infallible? Neuer any yet durst affirme so much. And yet this text speakes but of two or three gathered together.

I I I. Here is not a word of not erring, nor of infallibilitie in doctrine, but of Christ his presence with them. But from this it follows not, that they cannot erre. For the Apostle saith, *We know in part*. But with those which the Apostle comprehendeth vnder the word, *We*, was Christ present. And if they knew but in part (perfection of knowledge not being to be attained vnto here) as the Apostle there teacheth; seeing imperfect knowledge may erre, it is euident, that they might erre, though Christ be present with them: for he is with his Saints, but he doth not perfectly sanctifie them; his Spouse hath imperfections in this life, neither doth hee perfectly illuminate them; but they haue their mistakes. Christ was with his before his death, yet had they errors: and before his Ascension; yet he found them ignorant of his spirituall Kingdome; Luk. 24. Act. 1. And after his Ascension, and coming of the holy Ghost, such *Peter* was mistaken, Act. 10. and other of the Church, Act. 11. as before is proued.

I V. What is this text to proue Popish Councels not to erre? For this Scripture speakes of such as are gathered in Christs name, whereas those Councels are gathered in the Popes name: Christ promisseth to bee with those that are gathered in his name: but will it necessarily follow, that hee will therefore bee with those that are gathered in the Popes name? This stands in neede of prooffe, especially seeing the Pope is proued to be Antichrist, with whom, we may be sure, Christ will keepe no company.

Ioh. 6. 13. *The Spirit of truth will guide you into all truth.*

Ans. I. This is a promise vnto the Apostles, whose prerogative in their Ministry was not to erre, because they were the chiefe builders and planters of Christian Religion. All other Ministers

Ministers are but waterers.

I I. It is one thing for a Guide to leade aright, & another for those that should follow, to follow aright. It therefore will not be necessarily concluded, that because a perfect Guide leadeth the way, such as come after, cannot, or doe not goe out of the way. For they may not strictly follow the Guide, but now and then may slip out of the way, through want of eye-sight, or dimnesse of sight, or through carelesnesse, looking some other way, not minding the Guide.

3. How can our Aduersaries proue, that this promise is made to their Popish Councils, which are ruled and guided by their Popes, and not by Gods Spirit?

Acts 15. 25. 28. This Councell erred not.

Ans. 1. This was a Councell gathered of all the 12. Apostles, of the Elders at Ierusalem, and of the whole Church. 2. This had the guiding of the holy Ghost, as the text witnesseth. 3. This laid the Scriptures for their ground, vers. 15. and the manifest euidence of the worke of the holy Ghost, vers. 8. which they tooke for direction in their decrees. 4. Here was free libertie of disputation, without interruption, one attentively hearing another, without by-respect, that the truth might take place. What is this to Popish Councils? Are there any Apostles? Admit they freely the whole Church? Are they guided by the holy Ghost, and by the verity of holy Scriptures? Is libertie there granted to every one to speake freely? If they cannot proue these, this text serues not their turne.

Other Scriptures are objected, as Mat. 16. 18. Luk. 10. 16. 1. Tim. 3. 15. All which are fully answered before. As for the place in Heb. 13. 17. it is to be vnderstood not simply, but that Teachers are to be obeyed, as farre forth as they doe teach the truth, and command what God prescribeth.

* See the History of the Councell of Trent: and Brocard on Reuel 17. who was at that Councell.

X V I. Proposition.

Whether the Church of Rome be the Catholike Church :

Confuted by their owne Bible.

I. It is so farre from making it the Catholike Church, as it no where doth giue it the name of a Church, as it doth Corinth, chap. 1. Gal. chap. 1. Ephesus, Reu. 2. 1. Acts 20. 28. 1. Tim. 3. 15. and so other Churches. But no where is this title giuen to Rome. Note it well.

Rom. 1. 5, 12.

II. It telleth vs, that the Faith of Saints at Rome was renowned in the whole World, Rom. 1. 8. but not that their Church was spred into all the World. Neither saith it, that the Faith so commended, came out from thence into the World; or that it was any other, then that which was then in all the World. For their Bible telleth vs, that not from Rome, but from Ierusalem it came both to Rome, and into other places of the World. Ierusalem was the Mother and Head Church, and not Rome. And of those in Rome it saith, Among whom ye are called, Rom. 1. 6. so were they not the Vniuersall Church, but one particular among the rest, which together made vp the whole Church.

III. Their Bible telleth vs, that the Church at Ierusalem was planted by Christ, and by his twelue Apostles, with whom were the 70. Disciples: such Teachers as no other Church euer had at once. The Church of Antioch, Corinth, Ephesus, and other more, were planted by the Apostles, as we learne from their owne Bible. But who first taught at Rome, it shewes vs not, not Peter, I am sure.

IIII. Their Bible doth at least equall other Churches with it, if not preferre them before it: 1. In giuing the name of Church to other, and not to it: for there is mention of Saints at Rome, but not of the Church at Rome: The title they had not giuen to them.

2. It plainly telleth vs, that other Churches were first planted by the Apostles, but mentioneth not the planting of it by any of them.

2. In highly praising of other Churches, as the Corinthians, for being enriched with all vtturance, and all knowledge, for comming behind in no gift, 1. Cor. 1. 5, 7. and for being partakers of the sufferings of Christ, 2. Cor. 1. 7. So the Ephesians, which Church he calleth the Church of the living God, the Pillar and ground of truth, 1. Tim. 3. 15. and the beleeuers there to be fellow-Citizens with the Saints, and of the household of God, built vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the chiefe Corner-stone, in whom they wer builded together for an habitation of God through the Spirit, Eph. 2. 19, 20, 22. If our Romanists had any such testimony, how would they boast? Great commendations are given to the Church at Colosse, Col. 1. 4, 6. for their stedfast faith, loue, and fruit of the Gospell, and for their order which the Apostle ioyed to behold, cha. 2. 5. What shal I speak of the praises of the Thessalonians for their worke of Faith growing exceedingly, their labour of loue, their patience of hope, their abounding in charitie, being followers of the Apostles, and the Churches of God in Iury, receiuing the Word of God, as the Word of God, in much tribulation, with ioy of the holy Ghost? To which prayses the beleeuers at Rome did not then attaine, though they had their prayses, and those great too, Rom. 15. 14. but not comparable with those Churches.

1. Thes. 1. 3, 6.
 2. 13, 14.
 3. 6
 2. Thes. 1. 3, 4.
 2. 13.

Lastly, in shewing how the Apostles honoured some other Churches by their writings. As Corinth, by two Epistles: so Ephesus, by one from Saint Paul, by another from Saint Iohn, Reuel. 2. 1. who wrote to that Church, in the first place, the heavenly booke of the Reuelation: in like sort were two written to the Thessalonians, and but one to Rome.

5. It is cleare by their own Bible, that Peter (who they claime falsely for their first Pope) wrote two Epistles, which are called Catholike: but neither of them was written to Rome, as the Catholike Church, neither maketh he any mention of it. And S. Paul writeth to the Saints at Rome, as to a particular company, and not as any Head-Church, before, and aboue other. The Thessalonians are commended for being followers of the Churches of God in Iudea, but not for following those at Rome; to whom,

whom, when Saint *Paul* wrote, hee saith, Rom. 1. 6. that they were called among others that in other Nations were called; but it is not said, ^{among} other Nations.

Acts 2.

6. Their Bible telleth vs, that S. *Paul* wrote his Epistle to them that were in Rome called Saints, and beloued of God, so that they were within that City, or there-about: but the Catholike Church was then dispersed; for the Gospell at that time had gone into all the World, and was preached to euery creature vnder Heauen, Col. 1. 6, 23. In their Bible is mention made of thirtie Kingdomes and Countries, ten Ilands, and almost threescore famous Cities out of Iury, in and amongst the Gentiles, where the Gospell had been preached, among whom Rome was but one, and had obtained at the most, praises common with other Churches. Their titles were Saints, Rom. 1. 7. beloued of God, also brethren, Rom. 10. 1. and 12. 1. and 15. 14, 30. Their faith, the same that was among all Nations, Rom. 1. 5. called the common Faith, vers. 12. and therefore spoken of throughout the whole World, vers. 8. Their obedience was published to euery place, Rom. 16. 19. Not for that their Faith and obedience did surpasse others: for the words are deliuered barely, *your faith, your obedience*: not with prayles, as the Faith and obedience of the Colossians, and Thessalonians, accompanied with loue and abundant charity, with patience, and ioy of the holy Ghost, in great afflictions, and so forth: but for that Rome was the seale of the Empire, and the publishing of their faith and obedience, might bee a meanes to draw on others which dwelt in other places.

Contraried by Antiquitie.

We may reade, that the chiefe of the Church of Rome, was but at first a *Bishop*, and his Church but a Diocesan Church. Then hee became an *Archbishop*, and so his Church but a Provinciall Church. After he got to be a *Patriarch*, and so his Church but Patriarchall, as some other were, then equall with him; as that of Antioch, Alexandria, Ierusalem, and Constantinople. All this time he was no Vniuersall Bishop (till bloody *Phocas*

Phocas gaue him that title:) and so his Church not Vniuersall, till she also became the great whore, and so might well be common; the kings of the earth committing fornication with her, as was foretold, Revel. 17.

It is said that *Athanasius*, as *Liberius* confesseth, was separated from the communion of the Church of Rome. But may we iudge so holy a man, and so valiant a Champion for the truth, to be therefore separated from the Catholicke Church? *Polycrates*, and the Easterne Churches, did not condescend to the Church of Rome in the keeping of Easter; did they therefore dissent from the Catholicke Church? who was he in those dayes, that had so much as a dreame thereof?

S. Ierome in *Catal. Fortunat.* reproveth the custome of the Church of Rome, and *Epist. ad Enagr.* he preferreth the custome of the Catholicke Church: he held not Rome then the Catholicke Church, but distinguisheth them asunder, one from another. The title of Catholicke was long before it came to be added to the Church; and when it was vsed, many Churches were so called. The Romane Church then was not the Catholicke Church.

Gaine sayd by some of their owne.

Aeneas Syluius, who was Pope, writeth; That before the Councell of Nice, small respect was had to the Church of Rome. Now, it cannot be imagined, that all the time before, the learned Fathers, and holy Martyrs should be said to haue had small respect to the Catholicke Church, the mother of euery particular Church, because they had small respect to the Church of Rome. If *Aeneas Syluius* saith true, then was not Rome held the Catholike Church, of those, who so smally respected her.

Pighius, lib. 6. ca. 3. de Eccl. Hierarch. saith, Who did euer yet by the Church of Rome vnderstand the Vniuersall Church? He then at that time had not learned this point, to hold the Church of Rome for the Catholicke Church.

Francisc. Picus, Theorem. 13. saith, The Church of Rome is a particular Church.

The

The objected Scriptures answered.

Pfal. 2. 8. Aske of me, and I will giue thee the heathen for thine inheritance, &c.

Luk. 1. 33. He shall reigne ouer the house of Iacob for euer; and of his kingdome there shall be no end.

Ans. Who is read in Scripture, but knoweth these to be spoken of Christs Kingdome, and not of the Popes Iurisdiction? Where is here Pope, or Rome expressed? But the Gagger proueth hereby the Church of Christ Catholicke: which we acknowledge. But saith he, None of these promises haue beene so much verified, as they haue beene in the Church of Rome; and therefore is she onely the Catholicke Church. In that he saith, Not so much verified, as of Rome; he grants it to haue beene verified of other Churches, though not so much: he cannot therefore from a higher degree conclude, that she is onely the Church, whereof the promises are made. The words are spoken of Christs Kingdome in plain termes expressed. And is his Kingdome now become the Romish Iurisdiction onely? His Kingdome, after he assumed our nature, began before the Church of Rome had a being. And can any thinke that *Dauid* in the *Psalme*, or the *Angell* speaking the words to his Mother, in *Luke*, did dreame of a Pope-holy Father, and his Churches Iurisdiction? Christs Kingdome was not, nor is not of this world, *Ioh. 18. 36.* but the Popes is: therefore he vndertakes to be chiefe Iudge, to diuide inheritances, and to dispose of kingdomes, which Christ refused to intermeddle in, *Luk. 12. 14.* Moreover his Kingdome should extend to the vitermost parts of the earth; but so did neuer Romes Iurisdiction. Many Christian Churches neuer subiected themselues to her: many farre remote, know her not, nor her Pope; whether a man, or a woman, Pope *Ioane*.

Lastly, The Romish Church cannot be Christs Kingdome, for that the Pope is Antichrist, whose character set forth in the Scripture, he seemeth so liuely to expresse, that his best abettors cannot free him of that title. For my part I haue laid the

the dogge so neere his doore, that I hope hee and his Parasites cannot beat him away. See more in my poore labours vpon the Reuelation.

See also the
Answer of B.
Downe, vnto
Leon. Lessius de
Antichristo.

Coloss. 1. 5, 6. *Ye heard before in the word of the truth of the Gospell, which is come vnto you, as it is in all the world, and bringeth forth fruit, &c.*

But saith the Gagger, No faith or Gospell hath, or is so dilated in all the world, nor hath fructified, as the faith of the Romane Church hath done.

Answer. 1. Where is in the Text, Rome, or the Romish Church?

Secondly, by saying, no faith or Gospell, *hath* or *is* so dilated, speaking in the time past, and present; hee playeth the deceitfull Merchant, by making two different things one. 1. For by the time past and most ancient, must bee meant the faith and Gospell in the Church, planted in othey places as well as at Rome in the Apostles dayes, of which this place of the Colossians speaketh: and by the time present, is vnderstood the faith and profession of the now Romish Church, greatly differing from that which the Apostle commended then, as before is manifested out of the Epistle to the Romanes.

Thirdly, in that he saith, *no faith* (meaning this present faith, for which hee onely striueth) hath not been, nor is so dilated in all the world, fructified and growne, is not true. For first, the true faith, beginning at Ierusalem, went farther being preached to every creature vnder Heauen, Col. 1. 6, 23. Secondly, this our present faith (the very same with that Ancient faith, as I haue proued) is dilated, fructified, and growne more then theirs. It is in both the East and West Indies; it is in more Kingdomes in Europe, then the Pope hath full iurisdiction in, as in England, Scotland, with all the adiacent Ilands belonging to both Kingdomes, which bee many, in Ireland, in Denmarke, Norway, Sweden, Poland, Lapland, and in other Countreys vnder those Kings; in Pomeraine, in the Low-Countreys, in Dukedomes, Princedomes, and in other places in Germany. Besides that, it is in France, and some other places of the Popes iurisdiction, So that for spaciousnesse, wee be little behinde Rome.

Hereto

I See my Booke,
Looke beyond
Luther.

Hereto are to bee added the Russian, Greeke, and Abyssine Churches, as large as the European. In those the Papacie is either utterly vnknowne, or abhorred as vehemently as by vs. Thirdly, the faith and vnbeliefe of the Mahumetane Religion, is beyond the Romish present faith. Therefore as the Text helpeth him not, so his boasting is vaine, and false.

Rom. 1.8. *I thank my God through Iesus Christ for you all, that your faith is spoken of throughout the whole world.*

The Gagger hauing cited this place, saith, that Saint Paul in expresse termes, calleth the faith of the whole world, or Catholike faith. The faith of the Romanes, that is to say, of the Romane Church. Therefore it is onely the Catholike Church.

Ans. 1. Note here, that hee concludeth the Catholikenesse, from the faith of the Church: where therefore that is, which then was commended, must needs bee the Catholike Church, holding the Catholike faith as we doe.

Secondly, but what is this to the Romish Church now? For their present faith is not that which Paul commended then. This should they proue. Is this good reasoning; Such a mans word was of singular credit formerly, with every man, Ergo, it is so still when hee is growne Bankrupt? Ierusalem was the Ioy of the whole earth, Ergo it is so still? Let this Gagger proue their faith now the same with that then, else this place will doe them no good, but rather vpbraideth their Apostasie.

3. In this application of the words, hee erreth grossly, or rather, if it be not his error through ignorance, then it is wicked deceite, and so worse, in calling it the faith of the Church of Rome, as if originally it had flowed from thence, and gone out thence into the world; when Saint Paul mentioneth not any going forth of this Faith from thence, but that it was spoken off which is to be vnderstood of their receiuing of it, as it was receiued of other Nations, as is euident in Rom. 1. 13. where Paul speakes of the Faith among all nations, among whom, saith he, they were called. So as those at Rome were partakers with others of the common faith preached in the world; and not otherwise beholden to Rome for their faith, as this Gagger would insinuate to his credulous Schollers.

This

This text therefore makes Rome no more the Catholicke Church, then Corinth, Philippi, Tessalonica, &c. which had received the same faith, though their receiuing of it was not perhaps so much spoken of, for the reasons afore alledged.

XVII. Proposition.

That the Church of Rome hath euer beene in perfect unity within it selfe:

Confuted by their owne Bible.

FOR euen in the Apostles dayes, when Saint Paul wrote his Epistles, there were in the Romane Church some, which then made dissensions and scandals, contrary to the doctrine which they had learned, which serued not Christ our Lord, but their owne bellies, Rom. 16, 17, 18. as yet they now doe at Rome. There were vncharitable contentions and iudging of one another about things in themselves indifferent, about eating, and not eating, as also about superstitious obseruing of dayes, Rom. 14. in and about which two things, a great deale of their Religion consists to this day. And if shee hath beene in such vniy alwaies within her selfe, how is it happened, that she is become the great Whore, Reu. 17. and that her Head the Pope, is become that Man of Sinne, 2. Thel. 2. and that Antichrist, the beast like a Lambe, which speaketh as the Dragon, Reu. 13?

Contraried by Antiquity.

I. There is no vniy betwene the Popes and Peter, whom they make their Predecessor. See for this, *Catal. Test. veris. pa.* 27. 62, &c. Saint Peter's life and the Popes compared; Saint Peters Doctrine in his Epistles, and the Popes Decrees together.

II. Not.

II. Not betweene Pope and Pope. Not in *iudgement*: for *Martin* the fifth held with the Councell of *Constance*, and *Engelmin* the fourth with *Ferrara* and *Florence*, against the other, concerning the Popes not erring, and his Authority ouer Councels. Not in *authorizing the Latine Translation*: For *Pope Sixtus* 5. set out his Edition with his fullest power, as not to bee amended; yet comes *Clement* 8. with his corrected Edition in many hundred places afterwards. Not in *Decrees*: for *Formosus* his Decrees were disannulled by *Seraphinus*, and this Popes by another. Not in *affection*, as is euident by the so many and so long continued Schismes. *Onuphrins* reckons vp aboue thirtie notorious schismes. Not in *life*: for though bad inough all of them, after they became Popes, especially from the time of *Boniface*, yet some were *Necromancers*, some Murtherers, some Atheistickall contemners of the Gospell, some bloody Warriers; how many of them filthy Fornicators, and Adulterers, it is not to be told.

III. Not betweene Pope and Councels: for these haue deposed Popes. As the Councell of *Constance* did *Iohn* the 23; that of *Basil*, *Eugenius* the 4. that of *Pisa*, *Gregory* 12, and *Brian* the 13.

IV. Not betweene Pope and his Cardinals. For of them he hath put out the eyes of some, and caused other to be thrattled: and some of them haue opposed him in their Writings.

V. Not betweene the Pope, and the learned in that Church: such were beside many others, *Marcellus* of *Padua*, *Dantes Alegerius*, *Ockham*, the Doctors of *Paris*: the state and Diuines of *Venice*, of late dayes, in an opposition, did not regard the Popes iudgement.

VI. Not betweene the parts of the Popes Lawes; for the Decrees and Decretals are often at odds.

VII. Not betweene Councell and Councell: for *Constance* and *Basil*, were against *Ferrara* and *Florence*.

VIII. Not betweene the Canonists and Glossaries: for they harre, and are at difference one with another.

IX. Not betweene the Schoolemen: for among them are particular Sect-Masters, whose Schollers are called after their names,

See Rainolds
against Hart.
pag. 733.

names, *Thomists*, *Scotists*, *Albertists*, *Oecchamists*, opposing one another.

X. Not betweene the *Friers*; for the *Dominicans* and *Franciscans* spent whole ages in Controuersies, one holding one thing, and another another opinion, about the Conception of the Virgin *Mary*, which bred other differences also.

XI. Not betweene the Priests and the Iesuites: let herein beare witnesse, The Iesuits Catechisme, The sparing Discourse, and other bookes, with all virulencie written one against another, in the English tongue.

XII. Not betweene the Learned, of what sort soeuer: for in their writings they crosse one another, in many points of their Religion; and namely, in all those which maintaine the truth with vs, against others of that Romish Faction, as in many particulars is already before, and afterwards shall be further shewed. And farther for this, let the Reader reade *Pappus*, concerning the discord among Papiests, Doctor *Hall*, Deane of Worcester his Booke, called the *Peace of Rome*; and Doctor *White* his *Way*, pa. 154. 155. to 161.

XIII. Not betweene the Inquisitors: for they differ in their iudgement about the purging of Bookes; some allowing for orthodoxe, that which other will not let passe for sound: as may be seene in the *Indices expurgatorii* of Spaine, Antwerpe, and Rome, varying one from another. See for this, Doctor *James* his *Mysterie* of the *Indices expurgatorii*, pag. 15.

XIV. Not betweene the People: for euen among them be differing opinions. As Master *Moulin* in his *Buckler of Faith*, sheweth from his owne experience, pag. 279. and as wee may finde among Papiests with vs, when they are conferred withall apart one from another.

Gainsaid by their owne men.

From the Papiests themselves may the discord of the Romish Church be noted: from their owne Historians, from such as haue written the Popes liues, and from such as in their writings doe acknowledge the differences among them, as *Bellarmino* himselfe doth confesse very many, and so *Nanetti*. For which

reade Doctor *Hals* forenamed booke, intituled, *The Peace of Rome*, in hundreds of differences.

Many Scriptures are alledged to proue, that vnitie ought to be in the Church; which we acknowledge, and pray for. But yet they proue not their Churches vnitie.

XVIII. Proposition.

That Saint Peter was Prince of the Apostles, and had a primacie of Power and Authoritie above all the other Apostles:

Confuted by their owne Bible.

1. **I**T telleth vs, how Iesus Christ reprobued the contention, which arose about their vaine conceit of Superioritie one above another. This hee plainly condemned, and as plainly told them, that there should bee no such Superioritie among them, as they did dreame of: and therefore hee exhorted them to humilitie; yea, in such a sort, as that hee keepeth him downe as the inferiour Minister, and Seruant of the rest, that would be greatest among them, Mat. 20. 24, 25, 26, 27. Mar. 10. 43, 44. Luke 22. 24, 25, 26.

2. By their Bible we are giuen to vnderstand, that all the Apostles are euery way made equall: in the like chusing and manner of calling, Math. 4. 18. 21. In the like Commission giuen to all at once, Mat. 28. 19, 20. & 10. 5. Mar. 16. the like power, Mat. 10. 1. the same authoritie, Ioh. 20. 21, 23. the same benediction, Luk. 24. 50, 51. In breathing on them with one and the same breath, his holy Spirit, Ioh. 20. 22. In making them all Apostles, in office the same, and in title, Luk. 6. 13. For the Apostles were the chiefe of all appointed in the Church, Eph. 4. 11. 1. Cor. 12. 28. All therefore being Apostles, they were equall; for a higher dignity amongst them there was not. They were all called foundations, Reuel. 21. 14. They were all installed into their

their Apostleship by one and the same meanes, Act. 2. 1, 2, 3, 4. They were all ordained to one and the same end; to bee with him, to goe and preach, Mar. 3. 14, 15. & 16. 15. to be witnesses of him to the vtmost parts of the Earth, Act. 1. 8. and all of them at the length to sit and iudge the twelue Tribes of Israel, Mar. 19. 28. The Lord made no difference among them. If any had been, it may seeme to haue been in *Iohn*. 1. For he; with his brother, was Christs neereft kinsman. 2. He was called the Disciple whom Christ loued. 3. Hee and his Brother were called *Boanerges*, Mar. 3. 17. sonnes of thunder. 4. He was euer one with Christ: as in his transfiguration, Math. 17. 1. and in other places, Mar. 26. 37. Mar. 5. 37. 5. Hee was the onely Disciple, after whom *Peter* made enquirie, what he should doe, and of whom a saying went abroad, that he should not dye. 6. He was the onely Disciple, that went boldly in with Christ, and when he was in the High Priests house, hee brought in *Peter*. 7. He was the onely Disciple that stood by Christ when he was vpon the Crosse. 8. He was the onely Apostle to whom Christ committed his Mother, to take care of her. 9. Hee was the onely Apostle, which Christ would haue to call his Mother, Mother, and she to hold him as her sonne. 10. He, with *Matth* was the onely Apostle that did write a Gospell, adding thereto three Epistles. 11. He was the onely Apostle that was rapt in Spirit on the Lords day, to receiue the Reuelation of Iesus Christ by an Angell, foretelling the Churches estate to the worlds end. 12. Lastly, hee was of all the rest that liued, the longest, and alone after them all. In these was hee farre beyond *Peter*. He neuer denied his Master, as *Peter* did. Hee was neuer called *Satan*, as *Peter* was. Yet for all these excellencies in *Iohn*, the Papiests will not haue any Chieftie in him. And surely, if these eminencies wil not afford him the Headship among them; it cannot be found in *Peter*, who attained not to such excellencies.

Contraried by Antiquitie.

Cyprian. de unitat. Eccles. Verily the rest of the Apostles were the same that Peter was, endued with equall fellowship, both of honour and authoritie.

Ierome aduers. Iovin. lib. 1. All the Apostles received the Keyes of the Kingdome of Heauen; and the strength of the Church was established equally vpon them all.

Origen on Math. 16. tract. 1. saith of the Keyes, that they were not given to Peter alone, but to all alike, and that which Christ said, was spoken in common to them all.

Ambrose de incarnat. cap. 4. saith, that Peter received the Primacie of confession, not of honour; the primacie of Faith, not of Degree.

Rabanus Maurus de institut. Clericorum, lib. 1. cap. 4. saith, That the rest of the Apostles were fellowlike with Peter, in Honour and Authoritie:

Gainesaid by some of their owne side.

Aquinas id opusc. 20. calleth all the Apostles the Vicars of Christ.

Cusanus lib. 1. de concord. Cathol. cap. 13. Wee know that S. Peter hath not receiued more authoritie of Christ, then the rest of the Apostles. In the Masse they singing to Christ, pray that he would keepe his flocke by the holy Apostles, who are there called Vicars of his worke.

Gratian. dist. 21. in Nouo. 24. c. loquimur. Nothing was said to Peter, that was not said to the rest of the other Apostles, who according to S. Ierome, are all the Fundamentall stones of the Church, Reuel. 21.

Leo first Bishop of Rome, in *Aniuers. de assump. sue ad Pontificatum. Ser. 3.* saith, *Igitur thee the Keyes*, was a power transferred to all the Apostles.

Scriptures objected, answered.

Mat. 10. 20. Now the names of the twelve Apostles are these; the first *Simon*, who is called *Peter*, &c. Because he is first named, therefore they will conclude a Headship over the rest.

Answer. Here is no expresse word of Headship, but in numbering the Twelve, the first beginneth with *Peter*. So he is one-ly first here in reckoning, in order of numbring, but not of commanding superiouritie. Saint *Marke* chap. 3. 16. & *Luke* 6. 14. leave out the word *first*, in naming of the Apostles. And Saint *Paul* in naming the Apostles with *Peter*, giueth him not the first place, *Gal.* 2. 9. He is first reckoned, for that hee was first called by Christ, *Mat.* 4. 18. *Andrew* knew Christ before him, and brought him to Christ: but when Christ called them to follow him, and to be his Disciples, *Peter* is first in that place of *Matthew*. For when *Andrew* brought him to Christ, neither of them were as yet called by him to follow him, for that was not till *John* the Baptist was imprisoned. *Andrew* was *Johns* Disciple, and his knowing of Christ was this, by *Johns* teaching, *Ioh.* 1. 35, 36, 40. and he brought *Peter* to Christ, *vers.* 41, 42. but *Andrew* abode with Christ but that day, *verse* 39. neither did hee as yet leave his Master *John*: but when *John* was imprisoned, both *Andrew* and *Peter* returned to their calling, *Mar.* 1. 14, 16. In which vocation Christ found them, and then called them, and the first of them was *Simon*, *Math.* 4. 18. And hereupon being first named when he was called, and the first called of all the Apostles by *Matthews* relation, chap. 4. he is in the reckoning of the 12, first named by him, in chap. 10, 21. and so by the other Euangelists. For it is the Rhemists error, to say that *Andrew* was first called; and a common mistake to yeeld them so much; whereby they seeme to take more hold from this place, and from the rest where *Peter* is first named, then there is iust cause, although the argument is of it selfe very weake, as by the former Reasons is euident, and as before hath beene proued. For *Reuben* was first in the numbring, but *Judah* for all that was chiefe in government.

Cyprian. Ep. 71.
ad Quint. Greg.
in Ezech. l. om.
18. are of this
iudgement,
that *Peter* was
first called.

Math. 16. 19. *I will give unto thee the Keyes, &c.*

The Gagger will haue *Peter* chiefe, for that he supposeth the Keyes were given to him onely.

Ans. 1. The question which Christ propounded, was to all the Apostles, verse 13. 15. though *Peter* readiest euer to speake, made the answer; yet not onely for himselfe, but for all the rest, as appeareth in verse 20, where our Saviour commaundeth them all, not *Peter* alone, nor to tell that he was Christ which sheweth that they all knowing it, would haue professed as much, if *Peter* had not prevented them. Therefore his answer beeing for all, Christs power giuen thereupon was generall to all.

Secondly, the Keyes giuen, are no such things as belong onely to *Peter*; but are common to all. See before, an answer to this place.

Thirdly, the words following in this Text, *Whatsoever thou shalt binde upon earth, &c.* containing the action, or office of the Keyes, belong to all, Math. 18. 18. which power here was giuen not onely to *Peter*, but also to the other Apostles, by the Rhemists owne confession.

Fourthly, Iesus Christ, when hee breathed on them the Holy Ghost, Ioh. 21. 22, 23. (which with one breath he gave to all, saying, *As my Father sent me, so I send you*) and gave them all power of forgiuing, and retaining of sinnes, which is the power of the Keyes here spoken of, Christ sent all his Apostles, as his Father sent him: Therefore *Peter* cannot haue more authoritie then the rest, vnlesse they can prove that *Peter* was sent by Christ, otherwise then Christ himselfe was sent by his Father.

Fifthly, the words are a promise of giuing the Keyes, and power to binde and loose, to remit and retain sinners, afterwards, and not the giuing of them now: but this promise, wee see, was not performed to *Peter* alone, but to all the Apostles, Ioh. 20. 23. nor then naming *Peter*; and therefore this promise was made vnto all; and so intended to be performed, as the following sheweth.

Lastly, the Fathers are of the same opinion with vs, touching the meaning of this Text: See before *Origen*, *Ambrose*, and the same on Psal. 39. *Austin* in Iohan. tract. 118. *Theophylact*.

on Matthew 26. *Brda* on this Text, *id* *disputat* 21. *vibit* 1. Cor. 3. 4, 22. *One saith, I am of Paul, I am of Apollos, I am of Cephas, I of Christ.*

The *Gaggen* here from the order would proue *Peter* chiefe next *Christ*. Lo, saith he, how from those, which he would haue esteemed the lesser, he ascendeth to those whom he would haue esteemed the greater.

Ans. 1. The mans wit went a grazing, when he wrote this. For if he so conclude from the order, then *Paul* must be inferiour to *Apollos*; when *Paul* was an Apostle and a Planter; but *Apollos* no Apostle, and onely a waterer, 1. Cor. 3. 6.

2. In Mat. 10. 2. he would haue *Peter* the chiefe, because hee was named first: now here the chiefe, because hee is named in a third place. Saint *Paul*, Gal. 2. 9. puts him in the second place betweene two; and will not they hold him the chiefe for this too? Doth not vertue consist in the midst? for put him in the first place, as in Mat. 10. in the third place, as in 1. Cor. 3. 4, 22. or in the second, as in Gal. 2. 9. its with them a profound Reason, to make him alwayes the chiefe; for he may take what place he listeth. Deepe Diuinitie, and an inuincible Reason! Though Saint *Paul* in Gal. 2. takes himselfe to be nothing inferiour to him, or to other which seemed to bee Pillars; and was inferiour to none of the great Apostles, 1. Cor. 11. 5. & 12. 11. vpon this Text, *Chrysostome* shewes, that S. *Paul* compared himselfe with the Apostles, euen with *Peter* and the rest.

Luk. 22. 32. *And the Lord said, Simon, &c. When thou art converted, strengthen thy Brethren.*

Ans. This place propheth not any Headship ouer the Apostles.

First, hee is called *Simon*, by his common name, and not *Peter*, which our Adversaries stand vpon, and make their chiefe argument.

Secondly, this place is to forewarne him of his fearfull temptation; and so of his fall thereby, the vicer peril whereof he should escape, not by himselfe, or his owne power and gract, but by *Christ* mediation. What is this to haue a Headship?

Thirdly, it teacheth him a duty, when hee should be converted, and be recovered from vnder the fall; that hee should confirme others. If by confirming, the *Gagger* will hence conclude the practice and exercise of greatestie over the Apostles; then *Saint Paul* and *Barnabas* had this greatestie too. For they did confirme others, *Act. 14. 21.* and *Paul* and *Silas*, *Act. 15. 41.* 1. *Thef. 3. 2.* yea it is a common Duty of euery Pastor. Is euery one that confirmeth, made thereby a Superiour in Rule, and Government? Then a Priest confirming his Soueraigne, is his Superiour. And by this, *Saint Paul* was *Peter*s Superiour; for he brought *Peter* backe from his by-path, both by reproofe, and publike teaching of the truth, and so confirmed him; who for feare did before goe astray, *Gal. 2. 14. 17.*

Fourthly, the Lord *Iesus* (if they will here vnderstand the Apostles) calleth them *Simons Brethren*, and so giueth them equalitie.

Lastly, where are the *Gaggers* expresse words for *Peter*s Headship, out of this place? Is it in strengthening? A poore strength to support such a Babylonish Tower.

Luk. 22. 26. He that is greatest among you, let him be younger, and he that is Chiefe, as he that doth serue.

Ans. 1. The words in the beginning of this verse are against Chiefety; for it is said, *It shall not be so with you:* when they were at strife for Superioritie.

Secondly, the meaning of the Greatest, and Chiefe, on which the *Gagger* doth fasten his teeth, doth not imply as hee pretendeth, any Chiefety among them: but *Christ* speaketh according to their aspiring minds; not of them, as any of them were, but as some of them desired to be, as is cleare by the speech and Petition of the Mother of *Zebedees* children, *Mat. 20. 20, 27.*

Thirdly, the occasion and the very scope of the place, is against all Superioritie in the Apostles.

Fourthly, it cannot be shewed, that any of them all did either claime, or practise any superioritie; or taught in their writings any such thing.

Fifthly, they did strue verse 24. for superioritie, which of them

them should seeme the greater. As yet therefore there was no
such greatnesse settled among them. 16. If any such thing had
beene, or had beene intended by Christ to be conferred vpon
Peter, he had, vpon this iust occasion to haue decided the
Controuersie: as surely he would haue done in Peters behalfe,
in a matter of so great consequence, as our Aduersaries make
it, as he did in the behalfe of Moses and Aaron, to appeale the
contention against them, Num. 16. & 17. 100. But Christ telleth
them all, that no such thing should be among them, in this
text, and giueth the rest authoritie to pull downe the spirit
of him that would seeke to be Chiefe, to make him as a
Seruant; as is euident in the words of the text. Therefore
here is nothing for any authoritie in Peter: Nor indeed in
any other Scripture.

XIX. Proposition.

That S. Peter was Head of the Church.

Though the former Position querehewas sufficiently con-
futech this; for if Peter be not Superior ouer the Apostles,
who were the principall members of the Church, he cannot
be the Head of the Church: yet seeing this Headship ouer the
Church is so stiffely stood in, I thought good to handle it also di-
stinctly from the rest, for more euidence of the same to common
Christians.

Consuted by their owne Bible.

1. By appropriation. It giueth the title of Head of the
Church onely to Christ Eph. 1. 22. & 4. 15. & 5. 23. Col. 1.
28. And nowhere doth it make a man the Head of the Church,
neither Peter, nor any other; either expressly, or by any ne-
cessarie consequent. It calleth the Church the body of Christ, 1. Cor. 12.
Eph. 4. 12. & 6. 23. No where is it called the body of
S. Peter.

III. It

or I like it better, what Saint Peter himselfe doeth in Christ Headship, Principallitie and Chiefte, and to none others for he calleth him the Prince of Pastors, 1. Pet. 5. 4. the Pastor and Bishop of our soules, 1. Pet. 2. 25. was he also called the high Priest of our confession, Heb. 5. 1. *the high Priest* *of our confession* *Heb. 5. 1.*

IV. The Apostles did not know, or acknowledge any such Primacy or Headship in Peter: For first, they sent Peter and Iohn to Samaria, Act. 8. 14. which they neither would, nor could have done, had he been their Governour and Head indeed. Secondly, James, in the Councell at Ierusalem, took no notice of Peters supremacy: for James did not call him Simon (his name, before he was an Apostle) without any title of preeminencie, Act. 15. 2. 4. Hee also said, I iudge, (which word Peter there vsed not,) ver. 19. to whose sentence and iudgement, Peter and all the Apostles and Ancients did subscribe, ver. 22. Thirdly, none of the other Apostles then, did acknowledge any Headship in Peter: for the Decree of the Councell went out vnder the conioynt authoritie of all, without speciall mentioning of Peter, Act. 15. 25. and 16. 4. Fourthly, Saint Paul knew of no such Chiefte in Peter: for first, when he doth mention any word tending to for our unity grounded in the Apostles, he applyeth it not singularly, as to one, but plurally as to moe. Thus, 2. Cor. 11. 5. he speaks of *great Apostles*; 2. Cor. 12. 12. of such as were *about us*; *our Apostles*; (so Rhemists doe translate; but we, the *chief Apostles*;) and Gal. 2. 9. of such as *stand as the Pillars*; and named the *chief Apostles* so great, the Chiefte, the Pillars, among whom was Peter, hee doth equall himselfe, saying that hee was *nothing lesse*, nor had *done nothing lesse* then they, 2. Cor. 12. 11. and 12. 5. neither added they any thing to him, Gal. 2. 6. As touching Peter more particularly, Saint Paul called him in this face, *the Circumcised*, Gal. 2. 7. and did share with him fully in Communion for as much as he was the Apostle of the Circumcision; he was *Paul* of the prepuce, or Circumcision, ver. 7. and did compare with him in the effectuall worke of the Ministry, ver. 8. All which he would not haue done, had Peter been the Head of the Church; for it had been arrogancy in him. Moreouer, when he named some of the Apostles

postles as Pillars, he mentio[n]eth *Lazarus* and giueth him the first place before *Peter*; belike forgetting *Peters* Headship. Lastly, when Saint *Paul* had fit occasion offered to speake, if euer, of Saint *Peters* Headship, 1. Cor. 1. 12. when some held of *Paul* himselfe; some of *Apollus*, some of *Cephas*, he speake[n]t no one word thereof, as not knowing, nor acknowledging any such primacy in *Peter*: for had he knowne it at all, much more to haue been such an essentiall point of Religion, as Papists make it, he would vndoubtedly haue taught it. But neither hee, nor any other Apostle, knew of any such high points, as the Papists since haue forged, to gull the World withall.

V. None of the foure Euangelists, nor Saint *Luke*, when hee wrote the Acts, knew of any such dignitie: for they neuer write of him as the Head of the Church. They name him but as they doe the rest, calling him *Simon*, or *Simon Peter*, without any title of eminency aboue other.

VI. The Church in the Apostles dayes, knew not of any such honour to belong vnto him: for some did call him to an account of his doings, Act. 11. 2, 3. neither did they yeeld him any such principallitie. The Corinthians, of whom some equalled *Paul*, and others, *Apollus* with him, had not yet learned this note aboue Ela.

VII. And lastly, it is also cleare by their owne Bible, that *Peter* himselfe knew of no such supreme authoritie: for first, he went at the other Apostles sending of him, Act. 8. 14. Secondly, he gaue to the Church an account of his proceeding; when they found faule with him, Act. 12. 3. Thirdly, he gaue to Saint *Paul* the right hand of societie or fellowship, Gal. 2. 9. Fourthly, being openly rebuked, he submitted thereto, vers. 11. Fifthly, he was not so much as President of the Councell at Ierusalem, Act. 15. Sixthly, he neuer undertooke matters of the Church of his owne head, or by his sole authoritie. In teaching the necessitie of electing another Apostle, not he, but *they*; to wit, the men then assembled, appointed two, vpon whom the lots were to be cast, Act. 1. 23. In ordaining Deacons, the twelue Apostles giue their aduice together, and imposed their hands vpon them, Act. 6. 3, 6. No speciall mention of *Peter* aboue, before, or alone from

consequenter.

from the rest. Seventhly, he in his Epistles, stileth himselfe by the title of an Apostle, 1. Pet. 1. 2. and no higher. Neither doth he in either of his Epistles, expresse any signe or token of any other authority, but rather the cleane contrary: first, by equalling himselfe to others his inferiours, calling himselfe a fellow-Elder, 1. Pet. 5. 1. yet neuer the Seruant of Seruants, the stile of cursed *Cham*, fit for the Pope. By forbidding others to Lord it ouer Gods heritage, 1. Pet. 5. 3. By appropriating to Christ the title of *Prince of Pastors*, ver. 4. which now they that pretend to be *Saint Peters* heyres, shame not to arrogate to themselves. So farre is he from dreading of an vniuersall Headship. And lastly, we find not that hee euer vsed this authoritie of Headship: which if it had been laid vpon him by Christ, he ought to haue done, yea, and he would haue exercised it. For what Christ imposed vpon him, hee performed: As to preach the Gospell, Mark. 16. 16. to doe the office of an Apostle, Luk. 6. 13. to worke Miracles, Martha. 10. to be a witness of Christ, Act. 1. 8. These and other such offices he performed, and the other hee would haue done, had any such dignitie been bestowed vpon him.

Contraried by Antiquitie.

*On Mat. 16.
tra B. 1.*

For, as before is shewed, *Cyprian*, *Ierome*, *Origen*, *Ambrose*, *Augustine*, and also *Chrysostome*, in *Matth.* and in *Gal.* 2. make all the Apostles like equall with *Peter*.

Austin. de verbis Domini. l. 3. maketh Christ the Rocke, and not *Peter*, but *Peter* to be established vpon the Rocke, in *Concion. ad Catechum. ca. 12.* in his retractions, *li. 1. ca. 21.* *Hilary de Trinit. l. 2.* makes Christ the Rocke, confessed by *Peter*. *Ierome in Lucam. ca. 16.* telleth vs, that the Rocke was Christ. The Fathers iudgement, concerning the Keyes, giuen to all the Apostles, is set downe before. Seemore, *Austin. de doct. li. 1. ca. 18.* *Firmilian. epist. 75. inter. epist. Cyprian. Chrysost. in Act. ca. 1. et in Galat. ca. 1.* And touching the exhortation of Christ to *Peter*, to feed his Lambes. *Cyprian. de unitate Ecclesie*, saith, The Flock of Christ was but one, which all the Apostles fed with one consent. *August. de pastoribus*; They were many Apostles, and yet

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it is said to one, Feed my Lambes; because all good Pastors are one, and in one, they feed, & Christ feedeth. Also *de agone Christiano*, ca. 30. When Christ saith to Peter, *Louest thou me? Feed my Sheep*; he saith the same to all.

Cyril speaking of the place in *Iohn*, Chap. 21. 17. telleth vs, that Christs thrice asking, *Louest thou me?* was to draw so many answers from him, according to his thrice denying of him: and the charge to feed his Lambes, was the renewing vnto him the dignitie of Apostleship; (hee saith not, Headship;) for that by his denial it might haue been thought, he had weakened it. As for the name of Head of the Church, which of the Fathers giueth it to Peter? A title too high for man, which is proper onely to Iesus Christ.

Gaine said by Popes, and others their owne men.

Eutychianus, Bishop of Rome, in *Epist.* There is but one immoveable Foundation, one happy Rocke of Faith, confirmed by Peters mouth; *Thou art Christ, the Sonne of the living God.* The *Interlineall Glosse*; vpon the Rocke, that is to say, vpon Christ, in whom Peter beleueth. The *Common Glosse*; Thou art Peter, but thou art so of me, who am the Rocke.

Lyra, *Haymo*, *Hugo Cardinalis*, *Cardinal de Aliaco*, and *Ferns* on this place of *Matthew*, say, that Christ is the Rocke.

Concerning the Keyes, *Anselmus* on *Matth.* 16. saith; This power was not giuen alone to Peter: but as Peter answered one for all; so in Peter he gaue his power to all.

Pope *Leo* 1. ser. 2. in *Aniuers.* die *assump.* *sua ad pontificatum*, This power of the Keyes passed ouer to all the Apostles.

Gratian Decrets, D. 21. in *nova* & 24. q. 2. *loquitur*. Saint Peter receiued no more power then the rest of the Apostles.

Garson de poest. *Ecclesia consid.* 11. The Keyes were not giuen to one, but to vnitie.

Council of Basl. The Keyes were giuen to the Church, and not to Peter.

Hincmar, Archbishop of Rhemes, wrote a Booke hereof vnder Charles, against another *Hincmar*, *Episcopum Laudunensem*:

few yea Canonists, and those of the chiefest, in *cap. 1. de renunciat. lib. 6.* say, that the power of binding and loosing, in which is found all iurisdiction of the Church, proceedeth immediately from Christ, and not mediately from Saint Peter. Touching Peters Office of feeding, *Cusani Concord. lib. 2. c. 13.* vpon the place of *Iohn 21. 15, 16, 17.* as also of Christs charge to goe into all the world and preach, saith, There is found nothing said to Peter, that importeth any power.

Marfilins Defens. Pacis part. 2. cap. 28. saith, That Christ spake to all the Apostles in Peters person, which manner of speaking, Christ testifieth himselfe to haue vsed, in that hee saith, *What I say to one; I say to all.*

Gregoris lib. 4. Epist. 32. denyeth Peter to bee called vniuersall Bishop. And it is well knowne how he opposed that title, as very Antichristian, *lib. 4. Epist. 34.* But if hee had knowne, that to Peter the whole Church had beene principally committed, that hee had beene the Prince of the Apostles, and Pastor of Pastors, he would haue allowed of that title, as iust and lawfull, and not haue condemned it as Antichristian.

Scriptures objected answered.

Mat. 16. 18. Thou art Peter, and vpon this Rocke I will build my Church, and the gates of Hell, etc.

Ans. Here is no expresse word of Headship; neither doth this Text by consequence proue it. For although Christ speaks to Peter, yet he speaks not of Peters person.

I. The words are a promise touching the Churches safety, and nothing of Peters Supremacie.

II. It speaks of a Rocke, on which the Church is builded. Now the words are a Metaphor, as *Bellarmino* granteth. But a Metaphor is to be interpreted according to the nature of the thing, of which it is spoken: as here, of a Rocke, as of a foundation, which is to vphold that which is built vpon it; and not to rule ouer that which is builded thereupon. So that from the name of *Rocke*, cannot be concluded Headship and Rule; for it is not proper to a foundation, in that respect, to rule; but to support and beare vp.

III. If

III. If Christ here, either gaue, or promised to giue to *Peter* the Headship, and that before all the rest of his Disciples, Why did then afterward *James* and *John*, Mar. 10. 35. and their Mother, Math. 20. 21. seeke for the chiefeest places about the rest? Yea, and why did the Apostles afterwards strive which of them should be the greatest, Luk. 22. 24? And why had not Christ plainly decided this for *Peter* then, and told them of this his speech and meaning in this place towards *Peter*? If Christ had heere intended it, surely, there he had not forbidden Sonetairgory; but vpon so fit occasion offered, had stablished Headship vpon *Peter*. It is cleare therefore, that Christ here meant no such thing.

IV. If by *Rocke* be concluded Headship (not to vrge the Metaphor against it,) yet *Peter* is neuer the nearer his Headship, for he is not the *Rocke*.

1. The name, *Peter*, giueth it him not. For first, there Christ names him for more vehement affirming of that, which hee would vtter for the Churches comfort. As if he had said, *As verily as thou art Peter*, and so to be called, Ioh. 1. 42. Mar. 3. 16. so certainly will I build my Church firmly vpon the *Rocke*, which thou hast made confession of, that Hell gates shall not preuaile against it. So that Christ calls him not *Peter*, because he should be the *Rocke*; but that vpon the remembrance of his name, he might thinke vpon the Churches safe stabilitie (as vpon a *Rocke*), against all the powers of darknesse.

The like
speech,
Gen. 41. 44.

2. *Petros* is the interpretation of *Cephas*, Ioh. 1. 42; and therefore he being by Christ, (who spake Syriak) called *Cephas*, as he is sometime so named by *S. Paul*, 1. Cor. 1. 15. most commonly he was called *Peter*, not alluding to *Peter* in this place of *Matthew*; but for that *Cephas* was Syriak, and *Petros* Greeke, and so was he named *Peter*, because of the generalitie of the Greeke tongue, rather then *Cephas*.

3. *Petros* signifieth in Greeke generally, a stone, and not a *Rocke* of foundation. And therefore though hee be called *Peter*, yet is he not therefore the *Rocke*, but a Stone in the Lords building, a precious stone. For the twelue Apostles are twelue foundations, Reu. 21. 14. and euery foundation is a precious stone,

stone, verse 19. 20. And if *Peter* bee reckoned the first in order, he is there a *Isasper*. A stone he is, and so are all the other Apostles fundamentall stones, and likewise are the elect stones too, 1. Pet. 2. 5. though not such stones. But the chiefe corner stone is Christ, 1. Pet. 2. 6. and here in *Mathew* is hee the *Rocke*, and not *Peter*; *Petros* is a stone. Now the Church is here built on a *Rocke*, not on a stone, except on the Corner-stone, and on the twelve precious Stones, but not on one stone, but vpon one *Rocke*.

4. If Christ, by calling him *Petros*, had meant him to be *Petrus*; then had *Petros* bin an appellatiue, the same with *Rock*, and not a proper name, as here it is vsed. For no Demonstratiue goeth before it. But if Christ had said, Thou art *that Petrus*, and vpon that *Rock* will I build my Church, and so made the word appellatiue, this Text had been somewhat to the purpose: but here is no such Demonstratiue, *Petros* being a proper name.

5. He cannot be the *Rocke*, because that Christ calls him *Peter*; for he was *Peter* before, Mar. 3. 16. and is now *Petrus*, when Christ called him so; for he saith, Thou art *Peter*. He was not now at this time the *Rocke*, as *Bellarmino* doth confesse. Therefore it is not his name that makes him the *Rocke*, because here hee is *Peter*, but yet not the *Rocke*, by *Bellarmines* grant.

Lib. 1. cap. 10.
in fin. de Rom.
Pr.

II. These words, *upon this Rocke*, will not make *Peter* the *Rocke*. 1. The Scripture no where makes man the *Rocke* of Gods Church. *David* called God his *Rocke*, 2. Sam. 22. 2, 32. Psal. 18. 2. Saint *Paul* saith, Christ is the *Rocke*, 1. Cor. 10. 4. 2. The word *Peter* and *Rocke*, in the Originall, yea, and in their Translation, are distinguished in gender and termination, yea, and in signification, as before is noted, and the one a Noun appellatiue, and the other a proper name. 3. The present alteration of the speech from *Peters* person, to some other thing, will not admit him to be the *Rocke*. For it is not said (as it in plainnesse of speech should be, if indeed the *Rocke* had been *Peter*;) Thou art *Peter*, and vpon thee will I build my Church: but, Thou art *Peter*, and vpon *this Rocke*, &c. Where the Pronounce *this*, hath Relation to some other thing then to *Peter*, even to his confession, that Iesus was Christ the Sonne of the living God,

God vpon which Rocke Christ would build his Church. For no where the Scriptures thus vary in a Relatiue, if the intentment of the speech be to one and the same person: neither doe any thus vlt to speake, nor may we thinke that Iesus Christ would haue thus dubiously spoken; if he had purposed so haue had Peter held to be the Rocke.

III. The words following, *I will build my Church*, remoueth Peter from being the Rocke.

First, Church here is to be understood the whole Church militant and Triumphant down in Beate Reike on which it is built. Could he be the Rocke of the Church Triumphant, when he was yet militant? Or can he be the Rocke now of the Militant, and he a Saint in Heauen Triumphant? Or how the Rocke of both, then and now, as hee thinke the Rocke must be? For on the Rocke is the Church built, not a part of it, but the whole, and not for a time; but euery where; For will all, or any part of the Church once built vpon the Rocke, bee remoued off from the Rocke? Or will the Rocke cease to be the heaue vp of the Church? Then either is Peter now, the Rocke, or he neuer was the Rocke at all. But how can he now be, whose bodie is turned to dust? Can his Soule be the Rocke? As for a Rocke by succession, it is but a fantasie. Christ speaks of an euerslasting

sustaining Rocke, and but of one Rocke, and not of one Rocke after another, dying and decaying.

Secondly, the Church and the Rocke are two things. For Christ saith he will build his Church vpon this Rocke. Now Peter was one, in, and of the Church; here, a principall member militant; and now, a Saint triumphant. He must therefore bee one, built with the Church, vpon the Rocke: he cannot therefore himselfe be the Rocke; for so himselfe should be built vpon himselfe.

Thirdly, Christ speaks of his Church, and saith, *my Church*. Had he no Church, but that which was built vpon Peter? Had not he at this very time, when he spake these words, a Church? Was *Zachary* and *Eliakim*; *John Baptist*, *Ioseph* and *Mary*; *Simon* and *Andreas* the other Apostles, the 70 Disciples, and many others following him, not of his Church? If they were,

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were they built on *Peter*? Did they know *Peter* to be the Rock? Or were they of the Church, & not built as yet vpon the Rock? For as yet *Peter* was not the Rocke, by *Bellarmines* confession. Fourthly, *Christ* here made himselfe a Builder; I will build (saith he) my Church. He built while he did live, by his Word and Spirit. But did his Word and Spirit gather any to *Peter*? Did his Word and Spirit build his followers vpon *Peter*? *Christ* built his Church by his Apostles: for they are said to build; and *Paul* speaketh of himselfe, as of a wise Master-builder, 1. Cor. 3. 10. But vpon what did they build? Euen vpon *Christ* alone, 1. Cor. 3. 11. Ephes. 2. 20. in whom all the building is knit together, verse 22. They built not vpon *Peter*; nor he on himselfe, but vpon *Christ*, 1. Pet. 2. 4, 5, 6. Did any of the Apostles preach *Peter*? *Paul* saith, he preached not men, but God, Gal. 3. 10. Or did *Peter* preach himselfe to be the Rocke? If he was the Rocke, why did they not preach him? If they did not, who can beleene it?

Fifthly, if *Peter* now was made the Rock, and Head, as *Aquinas*, *Thurberius*, and many other Papiſts auerre, though *Bellarmines* saith, it was but here promised; how came this Rocke, by and by after in *Matthew*, to be called Satan, Mat. 16. 23? Is it like that *Christ* would call the Rock, on which he will so firmly build his Church, Satan? Lastly, if it were granted, that *Christ* built his Church on *Peter*; yet is it not spoken exclusively, ap on him alone; secluding the rest of the Apostles; for elsewhere he conioynes them with him, Ion. 13. 13. Ephes. 2. 20. Rom. 12. 14. Mat. 28. 19.

¶ *IV.* These words, and the gates of Hell, shall not preuaile against it, will overthrow *Peter*, being the Rocke. For this Rock beareth so powerfully the Church, that Hell-gates shall not preuaile against it. Whence followeth, that this Rocke must needs be stronger then Satans power and policies. But what power can that be, but the power of *Christ*, and of God? For who but God can resist Hell-gates? Therefore from all the words of his Text it is cleare, that *Peter* cannot by it bee the Head of the Church, nor the Rocke on which it is built; and yet this place is one of the chiefst for his Headship.

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The words in the next verse 19. *I will give thee the Keyes*, are answered before.

Ioh. 21. 15, 17. *Iesus said to Simon Peter, Simon, sonne of Ionas, louest thou me more then these? Feed my Lambes.*

Ans. 1. Here are no expresse words of Headship, neither can any such thing be concluded out of this place, by any well framed argument: and yet this is the very principall place which they alledge to vphold it.

Secondly, Christ here calleth him not *Peter*, (for that name is vittered by the Euangelist,) but onely *Simon the sonne of Ionas*, as thereby preuenting the conceit of Headship, which our Adversaries dreame of from the name of *Peter*. Which our Sauiour here mentioneth not, nor the name *Cephas*, because of his fearfull deniall of him so lately, as now therefore vnworthy of that name.

Thirdly, he is here questioned concerning his loue, which he so much boasted of before Christs taking, and soone after seemed to haue lost, by forswearing Christ. And three times hee is asked, to remember him of his three times deniall of Christ, it being now also the third time of Christs appearing to them, verse 14. Also the question is with a comparison, *Louest thou me more then these?* What if hee meant it of the 153. great Fishes, with the Ship, Nets, and other things therein? for he leaped into the Sea, hearing of Christ, and cast off all respect to the ship and Fishes, verse 7. till Christ willed them to bring of the fishes, verse 10. 11. And therefore might Christ demand thereupon this question: neither is any thing in the Text against this. For Christ was by the fishes, and the question was after dinner. But conceiue it of the rest of the Apostles, as it is commonly vnderstood; for *Peter* had preferred his owne loue before all of them before; Mat. 26. 33. Luk. 22. 23. Which here Christ, by thus propounding the question, remembers him of; as a check to his former conceitednesse, seeing his loue appeared lesse then theirs. Christ here questions *Peters* loue, hee here in a sort checks his former boasting. What of all this? *Ergo*, hee is the Head of the Church, and Prince of Pastors. Logically concluded!

Fourthly, *Peters* answer was now affirmatiue, concerning

his loue simply. He durst not boast now comparatiuely, as before. Neither did he answer to the comparison, but appealed to Christs knowledge of his loue towards him. And therefore at the other two times, Christ leaueth out the comparison. Which shewes that *Peter* knew his former folly, and now discerned no superiority of loue in himself about the rest; neither that Christ purposed to commend it about the loue of the other, and so to preferre him about them, but to make *Peter* more humble, and better to know himselfe, as the whole carriage of the businesse sheweth.

Finally, the words, *Feed my Lambs*, will not afford *Peter* any Headship.

I. In generall, this charge was as to re-install him againe into his Apostleship, that it might not bee doubted of, and that by a threefold command. First, because of a threefold deniall of Christ, by which hee had deserved to lose his Apostleship. And secondly, for that Christ would haue him vry diligently careful in performing the charge of feeding: being thus mercifully admitted into the grace of the Apostleship againe, but not advanced into any higher dignitie and command over other Apostles.

Again, this charge followeth not as a reward of his loue, which had formerly so failed; but as an acknowledgement of his loue now againe professed towards Christ. For what great expression of loue had it been to Christ, for *Peter* to haue accepted of a Supremacie above all the rest, which before they had foolishly contended for? Luk. 22.24.

II. The word *feed* maketh not heere for any Headship. For first, it was a duty of his Office already received, for an Apostle to feed and not an imposing of a new Dignitie. Secondly, it is a common charge to all the Apostles, Mat. 28. 19. Mar. 16. 15. Yea, to other Bishops and Elders, 1. Pet. 5. 2. 3.

Thirdly,

Thirdly, the words in the Greeke, which Christ vseth here, are vsed to expresse such feeding, as is required of ordinarie Teachers, as the former quoted places shew; and do not here imply any, supreme Authoritie, as extraordinary kind of feeding.

feeding from other of the Apostles.

Fourthly, the word in our English *feed*, and the Greeke *Bios* words, are taken from such as feed beasts of the earth. The one is used for such as keeps Swine, 1 Mar. 8. 34. Mar. 5. 14. but this our Adversaries take no use of, to pearke up Peters regencie. And yet Christ in the Evangelists language useth this word twice, in the first question, and in the last verses 15. 17. and the other word but once; perhaps because of such as are fed, that is, outwardly called, there will be two Swine or Goats, for one true Sheepe. This last word is taken from Shepheards, feeding their flockes; as the word here applied to Lambes doeth shew. So in 1. Cor. 9. 7. 1. Pet. 5. 2. This they take great hold on, to helpe forward their conceit. Because this word is applied not onely to Teachers, as in this place, and in Act. 20. 28. 1. Pet. 5. 2. and the word Pastor also, taken from Shepheards, applied to Teachers, Mar. 9. 36. and 26. 31. but the same is spoken also of Kings, Math. 25. Revel. 19. 15. So it is to teach, and to beare rule over others. Therefore they will hence conclude that Peter had heere a Princely Supremacie bestowed vpon him.

But first the word which is fed twice, both before and after, doth limit the signification of this, which is but once used.

Secondly, a word of double signification is to be understood according to the subject matter spoken of, and that signification taken, which is first to be thing in hand.

As this word here translated *feed* spoken of a King, is to governe and rule, as a King, and not to teach as a Pastor. But being spoken of a spirituall Pastor as here it is, it cannot bee so meant of ruling as a King; but is to be understood of feeding, as a spirituall Pastor by Doctrine and life, and not of ruling. Or if of ruling too, yet is but of such rule as becometh a Pastor, and not of the Rule which is in a King. For our Adversaries can no more conclude from the double signification of the word, that Peter is to teach, as an Apostle and Bishop, and to rule also as a King, the Church when it may bee concluded of a King, that he is not onely to rule as a King, but also to teach the Church as a Bishop. This they will not allow to Kings, whom

they hold Lay-men: and yet the Argument from the double signification, is as good for the one, as for the other.

Thirdly, our Saviour Christ tooke on himselfe no such Rule; as they would give vnto *Peter*, to lay it vpon their proud Pope. Though the name of Governour be given to Christ, as of rule and power also, Mat. 26. and 28. 18. yet he would not be made a King, Ioh. 6. 45; though he was a King, Ioh. 1. 49. nor would meddle in diuiding the inheritance, Luk. 12. nor allow Soueraignty in his Disciples, Luke 22. 24, 25, 26. Must here then a word of double signification bee written aduantageously to lift up *Peter* to a new Dignity, which Christ neuer allowed of in them; nor ever tooke vpon himselfe, as the Pope doth? As his Father sent him, Iohn 16. so sent he not *Peter* onely, but them, that is, all the rest of the Apostles. But this was not to beare rule ouer Nations in outward Sense, as the Pope doth, as much as hee can: but to teach and preach to all the Worlds this did Christ. And his seruants may not thinke to be aboue their Master, or to be sent from him, otherwise then his Father sent him.

Fourthly, *Saint Peter*, who exhorteth the Elders to *feede*; with the same word, in 1^o Pet. 5. 2. that is here in this Text; and yet by and by forbids them to be Lords ouer Gods Heritage. If this word had noted any such soueraignty, hee would not haue giuen it to Inferiours; nor haue immediately forbidden Dominion thereto. If there had been any such Rule included, so that had been to giue; and by and by to take away againe.

Fifthly, the word and Title of *Pastor*, whence the other word *to feede* commeth, is the fourth degree under an Apostle: for Apostles, Prophets, and Euangelists be before *Pastors*. Now a Pastor, or Bishop, or Elder, *is to feede*; Act. 20. 28. 1^o Pet. 5. 2. Therefore here is not imposed a Superiouritie vpon *Peter*, but a Dutie common to other of Inferiour rankes. This word *feede* therefore will helpe them nothing for the Supremacie.

The word *my*, pulseth downe *Peter* from Soueraignty. For first, *Peter*'s charge is to feede not his owne, but Christs flocke. So then, *Peter* is not a Lord, but a Seruant. Shepherds, to feede
the

the chiefe Shepherds flocke, as *Peter* himselfe calleth Christ, who knew no other chiefe Shepherds, either in himselfe, or in any other, but in Christ, 1. Pet. 5. 3. And wee reade how the flocke is called Gods, Act. 20. 28. 1. Pet. 5. 2. but no where *Peter*. As also by Christ himselfe wee are taught, that there is but one fold, and one Shepheard of that fold, to wit, but one generall Shepheard, and that is he himselfe, Ioh. 10. 11, 14, 16. and not *Peter*, and that by *Peters* owne acknowledgement in the fore-quoted place, 1. Pet. 5. 3.

The word *Lambes*, or *Sheepe* considered with the rest of the words, and as it is commonly taken, wipes away *Peters* Supremacie.

For first, the words are not spoken vniuersally, *Feede all my Lambes*, as if hee had been charged with all of them. For this had beene a charge: First, which hee could neuer haue performed, secondly, which he neuer did attempt to performe. Now, God neuer imposed any impossible charge vpon him; and *Peter* would not haue been found faithlesse. But it is spoken indefinitely, to feed here, and there, whom he could, and where hee could, at any time. Therefore hee is not here the vniuersall Bishop.

Secondly, *Lambes* or *Sheepe* are not Apostles, Prophets, Euangelists, and Pastors. These are neuer so called, but in relation to Iesus Christ onely, Mat. 26. 31. and neuer in reference to any man. But if vnder these Lambes and Sheepe bee comprehended all, and every one of the Church and flocke of Christ, then by their account, all the Apostles, and the rest, must bee sheepe, and *Peter* their Shepheard, and so a Shepheard ouer shepherds. Which vaine conceit, without prooffe, who can giue credit vnto? And yet *Bellarmin* makes a difference betweene Lambes and Sheepe. The Lambes forsooth, must bee the Laitie; and the Sheepe, the Apostles: when as the words are vsed indifferently, Math. 10. 16. Luk. 10. 3. Act. 8. 32. And Christ, though he vsed two words, yet doth not make any such difference. For the two words *sheepe*, are applied also indifferently to either of them. So that taking sheepe for the Apostles, *Peter* must not onely rule as they would haue it, but also teach

the Apostles: when Apostles are all immediately from Christ, and taught of Christ, and by his holy Spirit, Galat. 1. 1. 12. and needed no instruction from man in the worke of the Ministerie, Math. 10. 20. Loh. 14. 26. and 26. 13. Thus we see, there is not the least footing in any word of this Text, for *Peters* Supremacie above all other, wh. which yet they sende it. But if here *Peters* Supremacie could be proved, yet whatt this to the Pope? He feeds not by preaching Christs Lamber; but rules, or rather raules like a roaring Lyon, ouer Christs Sheepe: hee is like a Lambe, but speaks like the Dragon, Reuel. 13.

Lastly, that here is no Headship given to *Peter*, it appeareth in verse 27. where it is said, that, vpon Christs third time questioning him, he was grieved. Now, may wee reasonably suppose, if *Peter* had conceived of Christs words, as *Pope* doe, that a Supremacie was therein bestowed vpon him; that hee would haue bene grieved? Doe men grieve at high preferment offered; especially hauing contended for the same, as the Apostles had done? Who seeth not therefore, that *Peter* perceived no such glorious preferment, nor high Dignitie, out of any thing that Christ here spake, as our Adversaries doe? From All this it is cleere, that *Peter*, from hence hath no Headship aboue others.

XX. Proposition.

That Peter was the only Vicar of Christ here

an Earth:

Confuted by their own Bible.

2. For Vicaradge vnto Chriſt properly ſo taken, it teacheth vs; That Ieſus Chriſt, going out of the world, promiſed to ſubſtitute in his room, not any *Præſer*, nor any *man*, but ſuch a one as could bee every where with his Church, in his bodily

bodily absence, which was his holy Spirit, Ioh. 15. 26. & 16. 7. And by this would hee be true with them, Math. 28. 19, 20. & 18. 20. to remember them of all things, Ioh. 14. 26. to guide them, Ioh. 16. 13. and to dwell with them, Ioh. 14. 17. Rom. 8. 9. which a *Peter* could not doe.

Secondly, it telleth vs, that according to this promise, when Christ ascended, hee sent downe his Spirit, Act. 2. by which Gods people are still guided and taught, Rom. 8. 1, 5, 9. 11, 14, 26. 1. Cor. 3. 10, 12. 1. Ioh. 2. 20, 27. which beareth witness to our Spirits, that wee are Gods children, Rom. 8. 16. Gal. 4. 6. by which wee are sealed to eternall life, 2. Cor. 1. 12. Ephes. 1. 13.

Thirdly, it declareth vnto vs, that when Christ ascended, hee was mindfull of his Church, and gaue gifts vnto men: Some, to *Ephes. 4. 11.* be Apostles; some, Prophets; some, Euangelists; some, Pastors, and Teachers: but among these, no one generall Vicar, or Head ouer all. If there had bene such a one, *Paul* had as good reason to haue mentioned him, as the rest. But his Vicar generall was Gods Spirit, and no man. And note, that the Apostle shewes a threefold vse of these afore-named. 1. For that they were the consummation of the Saints. 2. For the worke of the Ministerie. 3. For the edifying of the body of Christ.

Now, if a generall visible Vicar on earth had serued for any of these purposes, hee had been giuen of Christ: but he needed not, and therefore this needlesse gift was not giuen to any.

As for a supply of Instructors, Guides, and Lights in the Church Militant, wee deny not, but Christ hath left many Vicars, and doth still send dayly Embassadors to his Church, to reconcile vs to God. And foure Bishops, and other Ministers of the Church, by the Keyes of power and knowledge, open the way of Heauen to Christian people, which they doe in Christs stead, and therein are his Vicars, or Deputies, lawfully called, But this Vicaradge is too small a portion for Sir Pope.

And thus we haue shewed, that the Church of Rome is not the Church of Christ, but a Church of man, and that the Pope is not the Vicar of Christ, but the Vicar of man.

Contrariety by Antiquitie.

Tertul. de violand. Virgin. The Lord sent the Holy Ghost; that mans mediocritie, not being capable of all things at one time, might by little and little bee directed, orderly disposed, and brought to perfection, by *that Vicar his holy Spirit*. Also in his Booke, *de prescript.* hee saith, that Christ taken vp into heauen, sent the power of his *holy Spirit*, as *his Vicar*, to conduct the faithfull. Wee see in these dayes, who was held the Vicar of Christ.

Gainesaid by their owne men.

Aquinas in Opusc. 20. calleth all the Apostles the *Vicars of Christ*.

Toles. in Joh. 20. 21. saith, that Christ Instituted his *Apostles*, his *Vicars*. How then was *Peter* his Vicar? for their cannot be a Vicars Vicar. If *Peter* was then the Vicar of Christ, they could not be Vicars too; and, by these mens testimonie, they being Vicars, he was not Christs onely Vicar.

Now then I conclude, that if *Peter* was not the Prince of the Apostles, nor the Head of the Church, nor Christs onely generall Vicar here on earth, then the Pope cannot possibly be any of these. For he claimeth all from *Peter*, as being his onely successor. Therefore *Peter* neuer hauing these from Christ, as is fully proued, the Pope cannot haue them. But if it could be proued, that *Peter* had all these (which yet is most false) what were that to the Pope: by what right could hee claime them? when all the Papists in the world are not able, by vndeniable arguments, to proue: 1. That *Peter* was euer (after he was Christs Disciple) personally at Rome. 2. That albeas hee had beene at Rome, therefore (already being an Apostle) hee was the Bishop of Rome, an inferiour Dignitie. 3. That whatsoeuer was giuen to *Peter*, the same was also giuen to the Pope, successively to the worlds end. 4. That the Pope is truly *Peters* successor, both in Doctrine, and life. 5. That these last Popes, for many hundred.

See my Booke
The fabulous
foundation of
the Popedom

hundred yeeres, are one and the same with the Bishops of Rome in the first three hundred of yeeres; for Doctrine and conuersation, following Peter therein. Till these be proued soundly, though Peter had been, that which they strue to make him; yet is the Pope neuer the better; but a proud and arrogant vlturper of Titles and Authoritie not due to him.

XXI. Proposition.

That the Publike seruice of the Church ought not to be in a vulgar and knowne Tongue:

Confuted by their owne Bible.

1. Cor. 14.9. *So thou also by a tongue, vnlisse thou utter a manifest Speech, how shall that be knowne which is said, for thou shalt but speake in the Aire?* This is a plaine condemning of speaking in a tongue not manifest, not vnderstood of the Hearers.

2. Cor. 1.13. *We write no other things to you, then that you have read, and know.* They then knew what they read, whether priuate, or publike, Ephes. 3.4. *According as thou reading, maist vnderstand.*

Reading the Scriptures is a part of the publique Liturgie or seruice.

1. Thes. 5. 27. *I adiuere you by the Lord, that this Epistle bee read as all the holy Brethren.* If it had beene in an vnknowne Tongue, it had beene in vaine to haue beene read vnto all the brethren; and it had beene to no purpose thus to adiuere them.

Act. 1.14. *All these were perscuering in one minde, in Prayer, and with one accord,* Act. 4. 24. This was Publike Prayer. But if they vnderstood not what was prayed: how could they bee of one minde and accord?

S. Paul wilteih vs to pray and sing with vnderstanding, 1. Cor. 14. 15, and saith plainly, *that if men blesse, that is, pray in an vnknown tongue, the vulgar cannot say, Amen.* And hee giueth this Reason, *because hee knoweth not what thou sayest, neither is edified,* verſe 16, 17.

In their Bible, mention is made: First, of Prayer in the Congregation,

The parts of
the publike
Service of the
Church in the
Apostles daies.

gregation; Act. 2. 12. & 4. 24. & 13. 3. & 16. 13. 16. & 20. 36. and 31. 5. Secondly, of reading the Scriptures, Coloss. 4. 16. 1. Thess. 5. 27. Thirdly, of preaching, Act. 9. 20. & 20. 7. Fourthly, of singing, Math. 26. 30. 1. Cor. 14. Lastly, of administering the holy Sacrament; of Baptisme, Act. 10. and of the Lords Supper, 1. Cor. 10. & 11. Let our Adversaries shew, if they be able, that these parts of the publike service were done in an unknowne tongue.

Contraried by Antiquitie.

Origen. cont. Cels. l. 8. Let every man make his prayer to God in his native Mother tongue.

See more in l. 4.
c. 10. de doct.
Christ. & lib.
14. c. 16. de
Trinit. So on
Psal. 99. & 118.
& 44.

Austir. Tract. in Ioban. 21. Why are these things spoken in the Church, but to be knowne? Why are they pronounced, but to be heard? And why are they heard, but to be understood? And on Gen. l. 12. cap. 8. No man (saith hee) is edified by hearing that which he understands not.

Ambr. in cap. 14. 1. Epist. ad Cor. If we come together (saith he) to edifie the Church, those things ought to be spoken, which the hearers understand.

Chrysostom. hom. 35. in 1. Cor. Hee that speaks in an unknowne tongue, is not onely unprofitable, and a Barbarian to others, but even to himselfe, if he understands not.

In Hom. 18. on 2. Cor. Hee telleth vs, that the Priests and the people say the same common prayers, and all doe say one thing.

S. Basil. Epist. 63. telleth, how, that in his time, when they met together, they vsed a knowne language.

In the purer Churches, for the space of eight hundred yeeres, Divine Service was never performed in an unknowne tongue. And if it were at any time, in a tongue nor the Mother tongue, yet was not that tongue a strange language, but such as the hearers understood. See for this point Master Perkins Probleme.

Answer to
Fisher.

If any desire any more of this, let him reade Doctor Puffen Rhen. Testament, 1. Cor. 14. Doctor White his last Book of this point.

point; pag. 369. who citeth *Origen*, *Iustin Martyr*, *Tertul.*, *Clement Alexand.*, *Cyprian*, *Basil*, *Chrysostome*, *Ambrose*, and *Augustine*; with their owne words against this absurd practice of Papists. See also, pag. 375. in the Margin: &c. 380.

Gaine said by themselves.

Eneas Sylvius, who after was Pope, in his *Bohem. cap. 13.* saith, that when sute was made, that the *Slauonians* newly conuerted to the faith, might haue their Church-seruice in their Mother Tongue, and there being some stay about it at Rome, a voice was heard from Heauen, saying, *That euery spirit should praise the Lord, and euery tongue should confesse vnto him*: So the controuerfie is determined by an immediate voice from heauen.

The *Lateran Councell*, vnder *Innocent the third*, chap. 9. decreed, by reason of mingled Nations of diuers tongues, in one Citie, that meet men should bee prouided to celebrate Diuine seruice; and to administer the Sacraments, according to the diuersitie of their Rites, and languages.

Lyra, on 1. Cor. 14. saith, that if the people vnderstood the prayers of the Priest, they were better brought vnto God, and so answer *Amen* more deuoutly.

And *Caianon* the same, saith, it were better for the Churches edification, that prayers should bee said in the Mother tongue.

Many learned Papists, as *Lyra*, *Thomas Aquinas*, this *Caietan* on this 1. Cor. 14. and *Erasmus* in *Declarat. ad Cor.* pag. 153. confesse, that in the Primitiue Church, and long after, the Prayers and Seruice were done in the Mother Tongue.

And *Cassander*, *Liturg. cap. 28.* sheweth, that diuers Nations, to this day, retaine the ancient custome still. Thus we see their owne Bible, the ancient Fathers, their owne Councils and learned men, are against this absurd, and vnreasonable custome, of hauing Seruice in an vnknowne tongue. God gaue diuersitie of tongues to his Apostles, and they spake in them all, *Act. 2.* and the hearers heard them speake to them therein. What

See D. *Whites* last booke, pag. 356. mentioning Armenians, Abissines, Indians, Russians, Egyptians, proved by Papists themselves.

letteth,

leeteeth, but that in praying, reading, singing, and administering of the Sacraments, we should vse every tongue, according to every Nation; seeing every Language was giuen by the Holy Ghost, to publish the Gospell therein?

Scriptures objected, answered.

Luke 1.8. Zachary burnt incense within, and the whole multitude was praying without, at the time of the incense.

Ans. 1. Here is not a word of the Priests speaking in any language at all, to the People: neither was he heere; to say any seruice, but to burne incense.

Leu. 16. 17.

Secondly, if he had said Service, the People could not heare him: For he was in the Temple, they a great way off, in the out-Court. What is this to Latine Service? Or saying it in any language? except they hence will conclude, that because the Priest said nothing, and the People could not heare him; that now the Priest may speake in what language either he will, or can speake, when none is neere him, but all farre inough from hearing what hee saith. And then who shall helpe the poore man to say his Masse? Is this their authoritie for their Latine Service? Shame light on such, as so abuse Scripture, to keepe poore people in ignorance.

Nehem. 9.8. Here would they proue that the Scriptures were read in an vknowne Tongue to the People; that is, in the Hebrew Tongue, which the People now, after seventy yeeres captiuitie, vnderstood not.

Ans. 1. It is vntrue, that the people assembled, were ignorant of the Hebrew tongue. For most of the Congregation were such as were before carried captiue, and were now returned from thence, *Esai. 2. 1. 42, 65.* and *3. 12.* who had not lost their language, *Nehem. 13. 24.* As for that, where it is said; *they made the People vnderstand the reading*, it is not meant of the language and words, but of the sense and meaning thereof.

Secondly, grant that now they had forgotten the language; and had now the Scriptures in no other tongue: will it follow, that

that what they had of necessity, the Church now needs must be enforced to, when there is no cause?

Thirdly, this Language was the holy Tongue, in which the Scriptures were written, and once their owne Mother tongue: must therefore a strange tongue, and wherein the Pen-men of Scripture neuer wrote, be thrust vpon all Nations, as the only tongue to say Service in?

Fourthly, as yet the Holy Ghost had not sanctified all languages, as hee did in conuincing downe vpon the Apostles, after Christs Ascension, Act. 2. but now hee hath. And therefore in every tongue, hee is to be preached, prayed vnto, and praised. See before, how to answer this place, in the end of the fifth Proposition.

XXII, Proposition.

That Images are to be in Churches, and that not onely for instruction, but also to be adored:

Confuted by their owne Bible.

1. **I**T doth forbid them, Deut. 4. 23. where is forbidden the making of a grauen similitude: which Moses saith is a forgetting of the Covenant. And in verse 15. hee saith, You saw no similitude in that day. And a reason is giuen, Lest perhaps deceiued, you might make you a grauen similitude, or Image. Here the drawing of any similitude of God is viterly condemned. So in Rom. 1. 23.

Exod. 20. 4. Thou shalt not make to thee a grauen thing, nor any similitude, &c. thou shalt not adore them, nor serue them.

Here is not onely a grauen thing, but any similitude forbidden, without any restriction, or exception at all, and also the adoration of them. And a reason is in Esay 42. 8. I will not giue my glory to another, nor my praise to grauen things: neither can God be likened to any thing, or an Image be made of him,

him, Esay 14. 18. & 45. 5. Act. 17. 29. Wisd. 14. 17. This commandement condemneth in matter of Religion, the making of our owne heads a grauen thing, and any likenesse, not onely of things which be not (which they say are Idols, representations of things which are not, false Similitudes,) but a grauen thing, and similitude of any thing which is in heaven, which is in earth, and of things which are in the waters, to adore and serue them, Leu. 26. 1.

Secondly, their Bible layeth folly to their charge, and affirmeth that such are vaine in their cogitations, and their subtilty heart darkened, who make God in similitude of a man, Rom. 1. 21, 22, 23. This hath God searefully punished, and that with spirituall plague, Rom. 1. 26. Hee is pronounced accursed, that makes a grauen and molten thing, an abomination to our Lord, the worke of the hands of Artificers, and puts it in secret (how much more openly?) to worship it, and all the people are to say, Amen. Let them be confounded, (saith the Psalmist) that adore sculpsills, Psal. 96. 7. The Iewes to this day, hate Images, which shewes, that they were taught by the Law to hate them.

Thirdly, by their Bible we learne, that this was an Heathenish practice. The Heathen inuented this making of Images of the dead, Wisd. 14. 15. They decked them, lighted Candles before them, offered to them, Baruch 6. and worshipped them, Wisd. 14. 17, 18, and their Priests were shauen, and beguiled the people Baruch 6, as the shauen Priests of Rome doe.

Fourthly, their owne Bible telleth, that no good cometh thereof, but euill, Hab. 2. 18, 19. *What profueth the thing engrauen, that the forger thereof hath grauen it a molten and a false Image? What can it teach?* Hee telleth vs, that an Image cannot teach. *The Doctrine of their vanity is wood,* saith Ieremie, chap. 10. 8. *and euery Craftsman confounded in his sculpsill, because it is false, which hee hath melted, and there is no spirit in them. They are vaine things, and a worke worthy to be laughed at,* verse 14. 15. It is changing the verity of God, into lying, Rom. 1. 25. For the shadow of a Picture, is a labour without fruit, the louers of euill, are worthy to haue their hopes in such things, both they that make them, and that loue, and that worship them, saith

saith the Author of the Booke of Wisedome, ca. 15. 4, 6.

Fiftly, by their Bible wee learne, that men worshipping the worke of their owne hands, they doe worship *idols*, *Diuels*. 1. Therein we finde Heathen idols, *Diuels*, 1. Cor. 10. 20. representations of false gods. 2. We finde the Israelites worshipping the worke of their owne hands, the golden Calves, falsly representing the True God, and these calves were *idols*, Act. 7. 41. and *diuels*, 2. Chro. 11. 15. Whereby wee see the representing of the True God falsly, is a diuellish idol, as well as the representing of a false god. 3. We finde *idols*, and so the worship of *Diuels* among the Papists, Rev. 9. 20, 21. where the workes of mens hands, of gold, silver, brasse, stone, and wood, are called *idols*, and *diuels*. But they worship the workes of their hands, made of such things; and therefore worship *Idols* and *diuels*. Thus God condemneth Imagerie for *idols* and *diuels*. And this very place may fitly be vnderstood of Papists. For first these idolaters, here spoken of, are such as fall out to bee vnder the sixth trumpet, long after the destruction of the Heathen idolaters. 2. They are such as be after the Starre is fallen, chap. 9. 1. and become a King of the Locusts. But what Clergie man since Christ, ever wore a Crowne, but the Pope? 3. They are such, as those great Armies, verse 16. were raised vp to plague, for their idolatry. But what can these be, but Turkes, the scourge of Popish idolaters, & idolatrous Christians? 4. They are such as ouer-raise the true Religion, so as Christ sends out his Word to recouer his from vnder this idolatry, and from among them, chap. 10. 21. But who haue spred their idols ouer the Church? Not Iewes, nor Turkes, but Papists. And hath not Christ sent out his Word to regaine his from among them? 5. And lastly, the words, chap. 9. 20, 21. doe set out Papists. 1. They repented not of the workes of their hands, when they saw the *Eastern Church* ouerthrowne by the Turkes for their idolatry, after the second Nicene Councell there establishing it. 2. These committed Murthers, Sorceries, Fornication, and Theft. And doe not all know how these raigne among Papists? For murders, their massacres of Christians, and vheard of cruelties vpon poore Indians, many millions witness them. For

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Sorceries,

Sorceries, is not spirituall Babylon, that is, Rome, full thereof, chap. 18. 23? Rome now is that Whore, drunke with bloud, chap. 17. which deceived the Nations by her Sorceries, chap. 18. 23. For her Fornication, she is called the Mother of whoredomes, chap. 17. And doe not her Stewes witnesse it? What shall I speake, how vnder colour of vowed poeuitie, by Dispensations, Pardons, Indulgences, shee robbed euery Kingdome? Therefore these are Papists, worshipping Idols, and diuels, and cannot so well bee applyed to any other vnder heauen, all the former circumstances seriously and thurpghly weighed. See B. Carleton his Booke of Thanksgiuing, how he presseth this vent vpon Papists.

Contraried by Antiquitie,

Tertul. de idolat. God hath forbidden both the making, and worshipping of an Idol. Now, by Idol, he meaneth euery forme or representation, as himselfe there saith, and that the consecration of Images is Idolatry.

Epiphanius. The superstition of Images is vsfit for the Church of Christ. He, seeing an Image in a Church, tare it in sunder; hee also exhorted to bring no Images into the Churches, as an horrible wickednesse: yea, though it were the Picture of Christ himselfe.

Lactantius saith, Out of doubt there is no Religion, where there is an Image.

Gregory, the Bishop of Neocesaria, saith, *Council Nicen.* 2. A.D. 6. that Heathenisme was the first deuiler and head of Images.

Euseb. l. 7. c. 17. calleth it an heathenish custome.

Origen against *Celsus*. Common sense, doth will men to thinke, that God is not delighted with honour of Images made by men. And of his owne time hee saith thus, We worship no Images.

In Saint *Austins* time, it is cleere by that which hee writeth, on Psal. 113. that there were no Images in Churches.

The Councell at *Ebberis* or *Granada* in Spaine decreed, that nothing

nothing which is honoured of the people, should be painted in the Churches.

The first and sixth Constantinopolitan Councell held against Images, that it was not lawfull, either to haue the Images of Saints, or to worship them: And if any from that time, durst make, or adore them, in the Church or at home, if of the Clergie, he was to be deposed; if of the Laity, accursed.

The generall Councell, by the Commandement of the Apostolike See at Franckford, vnder Charles the great, where the Popes Legates were, condemned the worship of Images. *Abb. Uspere. Anno 793. Regino. Anno 794. Opus illustr. Caroli. Mag. contra Synod. p. 486. l. 4. c. 2. S. Alan. Cope dial. 4. cap. 18.*

The Ancient Christians of the Primitiue Church had none.

Clem. Alexand. hort. ad Gent. pag. 14.

Minutius Felix Orat. Athenag. Legat.

Athanasius against the Gentiles saith, If a living man cannot teach thee to know God, how can a carued stocke and a stone doe it, that is dead?

Gregory, Bishop of Rome, *lib. 7. Epist. 109.* commends the zeale of *Serenus* a Bishop in France, who would haue nothing made with hands, worshipped; and therefore brake the Images: which although *Gregorius* commended not, yet hee would haue him keepe the people from the worship of them. The Bishop of Orleance (*Ionas lib. 1. de cultu Imag.*) professed his detestation against the worship of Images, and held the doers worthy to be cursed.

Bishop Durandus Rational. lib. 1. cap. 3. and Catharin. tract. de cult. Imag. thinke their vse to be dangerous.

Gainesaid by themselves.

Polydor. Virgil. lib. 6. cap. 13. de inuent. rerum, writeth, that by the testimonie of *Ierome* it appeareth, how in a manner all the ancient holy Fathers condemned the worship of Images, for feare of idolatry.

Erasmus in Ciceronis (saith, that by the testimonie of sound and approued Stories it is cleere, that till *Ieromes* time, such as were of sound Religion, would endure no image, either painted, or grauen, to be set vp in the Churches, no not the image of Christ himselfe.

Holcot. in lib. Sap. lxx. 7. saith, that no adoration is due to any Image, and that it is not lawfull to adore any Image.

Agobardus B. of Lyons, who liued in *Anno 815.* saith, (in *Bibl. Patrum*) Whosoever worshippeth a Picture, molten or grauen Statue, worshippeth an Idol, not God, nor Saint, nor Angel. See *Roger Housden, part. 3. Annals. fol. 272.* where he sheweth how the Church of God detested the Decree of the 2. *Nice* about worship of Images.

Aquinas, Hales, Albertus, Bonauenture, Marsilius, and nine more, cited by *D. White*, in his last Booke, pag. 209. doe hold, that Adoration of Images was prohibited the Iewes. Then such places as bee alledged for Images in the Old Testament by our moderne Papiſts, are but abused.

Bannes in Tho. 229. par. 10. pag. 170. saith, that the worship of the Images of Saints, is neither expressly, nor unfoldedly taught in holy Scriptures. All Scriptures therefore alledged, are but abusiuely alledged to beguile the simple.

Scriptures objected answered.

1. For making Images to be worshipped.

Exo. 25. 18. And thou shalt make two Cherubims, etc.

Ans. This is no warrant now for vs. For we haue a perpetual law forbidding the making of Images & likenesses, *Exod. 20.* to worship them; *Leu. 26. 1.* This binds vs for ever. But God is not bound: he makes a Law for vs, not to himselfe. And this commandement which he gaue, was extraordinarie, for a time, and therefore not imitable of vs, no more then his command to *Abraham* to kill his sonne; or to *Israel*, to rob the Egyptians; or to be warrants for vs, to kill, or rob any.

2. This was not done before they had receiued this commandement. When we haue such a command, then haue wee authoritie

authoritie so to doe. But till then, wee must make no Images to worship them.

3. This is of making Cherubims: and is no warrant for picturing men and women, or the holy Trinitie.

4. After what fashion they were made, is not shewed. For the conceit, that they were made with faces of beautifull yong men, is vncertaine, seeing they appeared in vision otherwise, *Joseph Antiq. lib. 8. cap. 2.*
Ezek. 1. & 10.

5. These were in the *Sanctum Sanctorum*, into which onely the High Priest came, and that but once a yeere; the people saw none of these, nor were they to be worshipped by any. What is this then for making Images openly for the people in Churches, to be adored by the people?

1. King. 6. 35. *And he carved thereon Cherubims, &c.*

Ans. 1. Solomon did herein nothing of his owne head, but had a patterne to follow in euery thing, 1. Chro. 28. 11, 12, 19.

2. Chron. 3. 3. Let them shew such a warrant from Christ.

2. These were not seene to the people, being in the inner Court, 1. King. 6. 27. into which onely the Priests came.

3. This was a speciall commandement, onely for the vse of the Temple, which being temporarie, for the time of the Ceremoniall Law, what warrant is this to vs?

4. We must remember the Morall Law, *Thou shalt not make, &c.* This euer binds vs; we may not take vpon vs of our owne Authoritie to make Images.

Heb. 9. 1. 5. *The first covenant had ordinances of diuine seruice, and a worldly Sanctuary, and neuer is the Cherubims of glory, shadowing the Mercy-Seat.*

Ans. The Author of the Gag would hence proue the Cherubims to be an ordinance of diuine seruice, and allowed for vs to follow. But hee was grating in so thinking. For all the building was called a *secular Sanctuary*: but we are a spirituall building, 1. Pet. 2. 5. We therefore are to take heed of such Iewish ordinances, and rudiments of the world, Col. 2. weak and poore elements, as the Apostle is bold to call them, Gal. 4. 9.

Numb. 21. 8. *Make a brazen Serpent, and set it for a signe.*

Ans. 1. This had a speciall warrant for the making. Neither

Moses nor *Aaron* durst inuent it of themselves. This being a speciall and extraordinarie commandement, is not of vs to bee imitated, against a perpetuall precept, *Exod.* 20.

Secondly, this was made, not to be worshipped, but to bee a typical and operative signe, as the event teacheth.

Thirdly, this had a miraculous effect by Gods diuine power; a promise annexed to it of life, to euery one bitten; that looked vpon it, *Numb.* 21. 9. being a liuely type of Christ, *Ioh.* 3. 14.

Fourthly, this was abroad in the Campe; set on a pole; not in the Tabernacle. What is this to Images in the Churches?

Fifthly, this was an Image of a Serpent. Is it fit to set vp such in Churches to adore them?

Sixtly, *Hereshiah*, 2. *King.* 18. 4. did, among other desaciings of Idolatries, breake in pieces this Brazen Serpent: for that the people burnt incense to it. And the vse being past; and a foule abuse crept in, in contempt he called it *Nehushtan*, a piece of brasse.

Math. 22. 20. This place speakes of an Image vpon a piece of coyne. What is this to Images set vp in Churches? We doe not deny but such Images for ciuill vse may be made. And I thinke that Image-mongers loue well these stamped Images, and get many of them by their grauen Images.

Exod. 31. 2. & 35. 30. God bestowed on Bezaleel and his fellow, wisdom, vnderstanding, and knowledge, to carue, and paint.

Ans. We approue of the Art, and the vse thereof to the right end, as of God: and that to make such Images as God commanded them, to be in the Tabernacle. But Gods furnishing them for his speciall seruice then, is no warrant for any man now, to abuse his skill, now to make Imagery in Churches, contrary to Gods morall precept, *Exod.* 20.

Gen. 28. 13. *Exo.* 33. *Esa.* 6. *Amos* 9. *Dan.* 7. All these places shew how God appeared; and there is ascribed to him eyes, hands, and face; and therefore may God be pictured.

Ans. 1. Howsoeuer it pleased God to appeare, and set out himselfe to vs; yet hee hath plainly forbidden vs to set

out

out any similitude of him, Deut. 4. 15, 23.

Secondly, the ancient Prophets, and people of God neuer made any such vse hereof.

Agrippa told *Caligula*, that the Temple neuer admitted any Image made with hands, and said farther, Our forefathers haue holden it a thing vnlawfull, to paint or carue him that is inuifible. *Philo. Ind. de Legat. ad Caium*. But if they had learned this Popish Diuinitie, as lawfull from such apparitions, and from such ascribing of parts of mans bodie to him, they would haue done it.

Thirdly, *Saint Austin de fide & Symbolo. cap. 7.* saith, To forme an Image of God, is abominable.

In *Gregory* the seconds time, Anno 726. in an Epistle to *Leo Isauricus*, it is said, they vsed not to paint, or represent God the Father.

The fixt generall Councell holden, Anno 687. *Can. 28.* forbids the making of the holy Ghost in the forme of a Dove: yet he so appeared. Those Fathers had not yet learned this Popish Doctrine. *Caranx, ibid.*

Durand calleth it a foolery (hee might better haue said, an horrible impietie,) to make or adore an Image of the Trinitie, in 3. dist. 9. q. 2. Many Papists hold it vnlawfull to paint the holy Trinitie.

Caietan, Catharinus, Diegus, Abulenfis, Paresius, and others.

Fourthly, if God may be so pictured, as hee by apparitions or words sets himselfe forth; we should haue represented to our senses, a very abominable Idol, in such varietie of parts and fashions, as it should be a very Idolatrous Monster; a picture of that which is not, which they themselves say is an Idol, and so forbidden.

Fifthly, howsoeuer God did appeare: yet was he neuer seene, *Ioh. 1. 18. 1. Tim. 6. 16.* *Moses* could not see his face, and *Aue*, *Exod. 33. 20.* For Gods speaking to him face to face, is expounded of a familiar manner, as a man speaketh to his friend, as is there in the Text. How can hee be truly pictured that neuer was seene, nor can be seene?

Sixtly, though he might be pictured as he appeared: yet the

popish picture is an abominable idol: for no where euer appeared he like an old side-bearded man, with three crownes, yea, and sometime with three faces, sitting on a seat, with his Sonne before him, and a Dove ouer his head. This childish baby, or rather Idol, is their owne inuention.

For the worship of Images.

Exod. 3.5. *Put off thy Shooes, &c.*

Ans. 1. Here is no Image.

2. The ground was holy in respect of Gods presence: yet did not *Moses* fall downe to adore the ground, but stood vp. But Papists will haue men to fall downe before Images.

Thirdly, *Moses* was here forewarned of Gods presence, and holinesse of the ground. Let them proue to vs by Gods owne voice, as here, that their Images are holy, and that Gods presence is in them. And yet for all that, will not this procure adoration to them, no more then *Moses* adored the earth.

Fourthly, this place, if Images were holy, should rather keep vs from them, then make vs come to them. For it is said, *Approach not, or come not hither: loose off thy shooes from thy feet, for the place whereon thou standest, is holy ground.* Its therefore rather against going to Images, then to goe to worship them.

Adore ye the footstool of his feet. Understood (say they) of the Arke, 1. Chron. 28.2. Which was worshipped of the Iewes, in regard of the Images set upon it.

Ans. Understanding this footstool of the Arke, as they say; it will helpe nothing their worship of Images.

For first, the Arke was of Gods own appointment to be made for manner, matter, and end, Exod. 25.9. but so bee not their Images.

Secondly, the Arke is called his footstool. But Images are not so called: neither claimeth he them for his.

Thirdly, God promised his presence with the Arke, Exod. 25.22. But where is his promise to be with their Images?

Fourthly, the Arke was not an Image. What is this, then to an Image?

Fifthly,

Fifily, the Arke was in the most holy place, into which none could enter but the High Priests. Therefore the people could not adore it, but a farre off, as being in the out-Court, without any sight thereof. Now, their Images are neere, and in the peoples view; and not only where the High Priest of Rome comes. If they will haue Images, as the Arke, then let his High Priestship keepe them in his most holy Chappell for himselfe, and let them be for him only, as the most Holy was for the high Priest.

Sixily, by the Arkes being in so remote a place, its cleere, that the words must be translated, *Adore yee towards his footstool, as in 1.King.8.44. Pray towards the holy Citie, and the house which hee had chosen.* And then the Arke was not adored, but God, it being the signe of Gods presence, before which they worshipped, 1.Sam. 1.19.

Seuenthy, if it was worshipped because of the Images vpon it, then was it only worshipped in the *Sanctum Sanctorum*. For there the Cherubims were spred ouer it, and not elsewhere; and then onely the High Priest adored it: for he onely saw the Images ouer it. And then this Text seemeth to speake, not to all, but to him. What is this to the peoples worshipping of Images?

Eighthly, and lastly, it is vntrue, to say the Iewes worshipped it, because of the Images on it. For first, they neither did, nor could euer see any Image vpon it. Secondly, wee reade of the Arke, brought forth, in their journeyings in the wilderness; so in going ouer Iordan; also into the Campe of Israel, 1.Sam. 4.5. and at other times: but wee neuer read of any that did worship it. But if this had beene a commandement here, surely there would haue beene some example of adoring it. Thirdly, they were commanded to worship God, Deut. 6.13. & 10.20. but no where to worship any other thing. Fourthly, how could it be, that they worshipped the Arke, because of the Images vpon it; when the Angels, which by the Images were represented, were not adored of them? Would they worship the Image, and not the things themselues? For as *Origen* saith, No *Contr. Cels. lib. 9.* man adored the heavenly Angels, which did submit himselfe to the Law of *Moses*.

Phil. 2. 10. *At the name of Iesus, &c.*

Answ. 1. Here is no Image mentioned. What is this to Saints worship, and their Images? For this Text speaks of Iesus, our Lord & Saviour Christ, because we must bow downe to him the Sonne of God, one person God and Man, when wee doe make mention of his name: Will it follow therefore, that we should doe so to dead Images.

XXIII. Proposition.

That the Lords Supper is to be administred to the people in one kinde onely:

Confuted by their owne Bible.

1. **I**T teacheth vs, that Christ, instituting this his last Supper, administred it in both kinds: giuing a commandement to take and eate, and also to drinke, Mat. 26. 26, 27. Luk. 20. 20. Secondly, the Apostle Saint *Paul*, repeating the institution, mentioneth both the Bread, and the Chalice, 1. Cor. 11. 24, 25. And first he tels them, that this hee receiued of the Lord. Secondly, that he deliuered the same vnto them, verse 23. Thirdly, he, in verse 28. plainly prescribeth the *eating of the Bread, and drinking of the Chalice*; and that to euery one that cometh prepared, and proueth himselfe, saying, Let him *eate* of that bread, and *drinke* of that Chalice. Out of which place it is euident, that the drinking of the Chalice is of equall extent with the duty of prouing our selues, before wee come vnto this Sacrament. But the duty is generall and belongeth vnto all indifferently. The drinking of the Chalice therefore may not be denied vnto any.

Thirdly, the Church then in his dayes did receiue it in both kindes, 1. Cor. 11. 26. For it is said there, *So often as you shall eate this bread, and drinke this Chalice, you shall shew the death of our Lord vntill hee come.* By both they shew his death. And this place

place shews clearly, that so often as they receiued, they did eate the Bread, and drinke the Chalice.

Fourthly, the Apostles and Ministers of Christ did administer in both. For the Apostle saith, 1. Cor. 10. 16. *The Chalice of benediction, which we doe blesse, is it not the communication of the blood of Christ? and the bread which wee breake, is it not the participation of the body of the Lord?* Here the Apostle first mentioneth both the Chalice and Bread. Secondly, by the word *we*, he vnderstands himselfe and other, which did blesse the Chalice, and breake the Bread. Thirdly, he saith, that by the Chalice we communicate of Christs blood; and by the bread, wee partecipate of his bodie: and not by one of them, of them both. Saint *Paul* would haue Christs blood out of his bodie in the Chalice represented, and not by the bread onely both his body and blood. Fourthly, Christ is perfect food: wee must therefore eate him, and drinke him. Drinke alone preserues not life, nor onely to eate; but both to eate and drinke; therefore Christ instituted both to be receiued. If the Aduersaries say that this receiuing was of the Apostles, and as they by consequent would inferre of Priests onely, which may receiue in both kindes, but not the Laitie:

Against con-
comitancy. See
D. *White* his
last booke, pag.
460, 466.

See an answer
to this there
also, pag. 488,
489, 492.

I answer, first that the Apostles, receiuing the Sacrament from Christ, were then and there for the whole Church. They receiued alone, because they were Christs family, to receiue together the Pascheouer.

Secondly, the Apostles were not as yet fully ordained, till Christ breathed on them after his Resurrection, Ioh. 20. 21. as some euen of Papists affirme.

Thirdly, if, because they onely were present at the institution, they therefore should onely receiue in both kinds: then what warrant haue they to admit any, but Priests, to the Lords Supper? What warrant to admit women to it, so much as to receiue the bread? Yes, why are any Lay-men admitted to the bread, or to the Sacrament at all? for no Lay persons did receiue with the Apostles, no not Christs Mother.

Fourthly, touching the 1. Cor. 10. 16. there is (vnder the word *we*) meant the Apostles, and other Ministers of the Word
and.

and Sacraments, that they blessed and brake, that is, consecrated and administred the Lords Supper vnto other, to wit, the Laitie. For in verse 21. he plainly sheweth how the Corinthians did drinke of the Chalice, and did partake of the Table of the Lord, though they could not receiue worthily so doing, if they went vnto the Idol Temples. Thus are they confuted by their owne Bible.

Contraried by Antiquitie.

Ignatius in Epist. 6. ad Philadelp. giueth vs to vnderstand, that in his time, the Cup was diuided to the whole Church.

Iustin. Martyr, Apol. 2. telleth vs, that it was the manner of the whole Congregation, to receiue both the Bread and Wine.

The first Councell of Nice, speaking of the holy Table, mentioneth both the Bread and Cup.

Theophyl. on 1. Cor. 11. saith, that the Cup was in like manner deliuered vnto all. See more for this, *Athanasius 2. Apolog. Chrysostome Hom. 27.* in 1. Cor. and *Ambrose* in 1. Cor. 11. *Cyprian* in 2. *Epist. ad Cornelium*, in *Epist. 63. & 54.* *Cyril Caech. mystag. 5.* *Augustine* in *Iob. tract. 27.* *Tertul. de resurrect. Clem. Alexand. 2. pedagog. cap. 2.* See Doctor *White* his last Booke,

Answ. to *Fisler* pag. 482. citing *Iust. Martyr, Chrysost. Haymo.*

Gaine said by themselves.

Gelasius the Pope, *decret. part. 3. dist. 2. ca. conperimus*, calleth it a fond superstition to abstaine from the Cup: and saith, that such a diuision cannot bee done without great sacriledge.

Alex. Hales 4. q. Art. 2. saith, that whole Christ is not contained vnder each kinde, by way of Sacrament, but onely his flesh vnder forme of Bread, and his blood vnder the forme of Wine: and that there is more power of grace in Communion in both kinds, then in one, *q. 11. in 2. Art. 4, 5, 3.*

Lorichius lib. 5. Hospinian. calleth them false Catholikes, which hinder reformation of this point.

The Church of Rome for aboute a thousand yeeres after Christ,

Christ, used both the kinds in administering this Sacrament. See this at large proued by Master Perkins, in his demonstratiue of the Probleme out of Papists themselves.

To which adde the opinion in this point of receiuing in both kinds, *Lyra* in 1. Cor. 11. *Durand.* in *national. lib.* 4. also *Greg. de Valentia de legis. usu Enchar. cap.* 10. who confesseth, that the custome began, not much before the Councell of Constance. *Caetan.* 3. part. *Thom.* q. 80. *Art.* 12. q. 3. *Onand.* 4. p. 221. See Doctor Fisher the Iesuite acknowledgeth the Lay people in the Primitive Church, to haue frequently receiued in both kinds.

Scriptures objected, answered.

Ioh. 6. 51. If any man eate of this bread, he shall liue for euer, and the bread which I will giue him, is my flesh.

Ans. 1. This is not spoken of the Sacrament. For first, Christ had not as yet instituted it. Secondly, he speaketh of spirituall bread, then present, *I am the lining Bread*, in the former part of the verse: to which the relation is in these words here, *This bread*, to wit, himselfe, the *lining Bread*; *I am the bread of life*, saith he, verse 48. The Sacramentall bread was not as yet, when thus he spake. Thirdly, the bread here was that, which (when he spake) came downe from heauen, verse 50. 58. But the bread which Christ administred at his last Supper, neuer came from heauen. Fourthly, this bread who so eateth, maketh him that eateth it, to liue for euer: but so doth not the Sacramentall bread which may be eaten by the wicked. Fifthly, he himselfe expoundeth what he meaneth by *this Bread*, euen his *owne flesh*, which he giueth for the life of the world, and which he did giue vpon the Crosse. But the Sacramentall bread is not his owne flesh. As for that error of transubstantiation, the vanitie of it shall be confuted in the next question. Sixthly, if this bee spoken of the Sacrament, then all that receiue it not, haue no life in them, verse 53. as Infants, and other, before they come to ripe age: which they will not affirme. And yet will it vndeniably follow, if this be properly meant of the Sacrament.

II. If it were granted, that Christ spake here of the Sacrament,

ment; which hee would institute; yet this place helpeth not our Adversaries, but rather maketh hue and cry after their theeuery; for presuming to rob the people of the Cup. For first, in vers. 53. Christ plainly saith, *Unless ye eat the flesh of the Sonne of man, and drinke his blood, you shall not have life in you.* And in verse 54. he saith, *He that eateth my flesh, and drinketh my blood, hath everlasting life.* So he bindeth life to both, and secludeth life from such as receiue not both. Secondly, therefore both being so necessarie, it followeth, that when he onely mentioneth the eating of bread, there is a figure, one part for both. Else should the diuine Oracles of our Sauour thwart one the other, in prescribing both eating and drinking, *affirmatively*, to the obtaining of life, in receiuing both; and *negatively*, to losse of life, in not receiuing both. Thirdly, Christ goeth about to declare himselfe to be sufficient food for the life of his, which beleeueth in him. Now, a man cannot live by onely eating, nor onely drinking, but by both. Therefore, saith he, *My flesh is meat indeed, and my blood is drinke indeed,* verse 55. He saith not, *that his flesh is both meate and drinke.* He knew that his body had flesh and blood: yet he willet to eat, and drinke. Now, the flesh is to be eaten, and the blood to be drunke. In eating his flesh, wee cannot be said to drinke his blood. For that which is to be eaten, cannot bee said to bee drunken too; these being two distinct and differing actions, for two things. If one would haue serued, the vring of two had beene needlesse. Fourthly and lastly, hee mentioneth Bread, not to exclude Wine; and eating, not to exclude drinking: but because hee had spoken of Manna, the Israelites bread in the Wildernesse, and so called himselfe Bread, keeping the subiect and occasion of which hee had begun to speake. So in Ioh. 4. speaking with the Woman of Samaria, occasioned by the drawing of water out of the Well, hee promiseth to giue her water to drinke. Would any therefore hence conclude, that onely water were sufficient, and no need of eating bread? As we cannot conclude so, from the one, no more can we from the other.

Luk. 24. 30, 35. *He took bread, blessed, and brake, and did reach to them.*

Ans.

Answer. 1. This is not meant of administration of the Sacrament. Christ once did institute and administer it, but no more for ought wee finde. For note here : first, that the two Disciples went into a common Inne, to take their ordinary food, at night, where they meant to haue lodged; they met not together for the Sacrament.

Secondly, it was in the night time, no necessitie vrging for the Sacrament. The Passeouer was already past, which was indeed receiued in the Euening.

Thirdly, he sate downe at a common table with them, verse 30. If this were the Sacrament: then why speake our Aduersaries of an holy Altar, and a holy place? For here, the place was an Inne; the Table, a common boord, for ordinarie repast.

Fourthly, they came not prepared to the Sacrament; they sate downe after a common manner, to eat common meat.

Fifthly, he had not reuealed himselfe vnto them, neither knew they what he was. Is it likely, that hee would so suddenly deliuer the Sacrament? or they bee so carelesse of right receiuing Gods holy Sacrament, that they would, without knowledge of him, what hee was, and what he went about, admit him to administer the Sacrament to them? For they knew him not, but in breaking the bread; in the time of that Act, and not before. As if Christ would steale vpon them with the holy Sacrament, and make them know him in the administration, and not before? Is this likely?

Sixthly, here is no mention of the word of Institution, *This is my body*: which being left out, maketh the breaking of the bread to be no Sacrament.

Seuenthly, here is neither holy prayers before, nor after, nor any other holy dutie mentioned, fit to be performed at so holy an action.

Eighthly, these knew him onely by breaking of bread, verse 34. but this must bee vnderstood of his ordinarie breaking of bread, blessing, and distributing, as he did in Math. 14. 19. which these Disciples saw. But for his blessing of the Sacrament, and breaking of the bread, these two men had not as yet seene. For onely the twelue Apostles were there then, and not any

any of the seventy Disciples, of which were these two. How then could they know him by such an Act as they neuer saw him doe?

Ninthly, the Rhemists dare not affirme it, indeed to bee the Sacrament, but with an *if it be the Sacrament, and so it is most probable*; When the Reasons before shew, that it is altogether improbable.

D. White,
pag. 507.

Tenthly, there be of themselves which take this place for ordinary repast. *Euthymius, Dionys, Carthus, Greg. hom. 23. in Euang. Lysa, Caietan, Gagneu, Iansen, Barradus, and other moe.*

Eleventhly, If it was the Sacrament, then Christ being the Priest; he vsed onely the bread, he consecrated onely bread, hee administred onely bread, which was contrary to his first institution, and contrarie to the Popish Priests practice, who consecrate both, and receiue both. But is it probable that Christ would crosse his former administration? for Wine hee drunke. no more, Luk. 22. 18. Math. 26. 29.

Twelfthly, if it were granted to be the Sacrament, yet hence would it not follow that the Sacrament should bee administred in one kinde, because Bread is onely mentioned. First, because the Christ should administer contrary to his own institution, but few nights before: when hee administred in both kinds, and had commanded, both to take, and eate the Bread, and all to drinke of the Cup. Secondly, breaking bread, and to eate bread, is an vsuall Hebrew phrase, for to expresse whatsoeuer is set before men, to eate or drinke, Luk. 14. 1. Lam. 4. 4. Esa. 58. 7. Here bread then is both for Bread and Wine. Thirdly, These two Disciples were of the seuentie, and so in Orders. Are these then to receiue in one kinde, as the Layicks? Fourthly, if to administer in one kinde be sufficient, why not to consecrate in one kinde too? If by their owne iudgement, it be vnlawfull to consecrate in one kinde, but in both; why not also to administer in both? Fifthly, the Apostle telleth vs, that the Chalice of Benediction is the communication of the blood of Christ, 1. Cor. 10. 16. By the Cup then we partake of Christs blood. Let this be diligently considered of. Sixthly, the Rhemists on Job. 1. 98. sect.

sect. 11. say, that the Priests should alwayes receive both kinds. Mark the reasons: First, to expresse liuely the Passion of Christ, and the separation of the blood from his body, in the same. Secondly, to imitate the whole action and institution. And must not Christs Passion be liuely expressed to the people? Must the Priest imitate the whole action & institution, and not the people? Hath the Priest more right in Christs death, thē the people? Seventhly, the constant practice of the Catholike Church from Christs time, from aboue a thousand yeeres till now of latter times, telleth vs, that the places speaking of the bread, as Act. 2. 42. & 20. 7. are to bee taken for the Sacrament administred in both kindes. For the constant practice sheweth, that the Church, all that space, tooke it to bee so. Eighthly, and lastly, it was the practice of those Hereticks, the Manichees, to receiue vnder one kinde, of whom the Papiests are followers; as they be in many other things, of other Heretikes.

XXIIII. Proposition.

That these words, This is my body, are to be taken literally, without any Figure, the Bread being transubstantiate, and Christ there corporally, the substance of bread being taken away, and Christs true bodie in the roome thereof, though the accidents of Bread remaine.

Touching this
Controuersie,
reade D. White
his last Booke,
Ans. to Fisher
pag. 395. 413.
& 419.

Confuted by their owne Bible.

IN their Bible it is called a commemoration of Christ, 1. Cor. 11. 24. Luk. 22. 19. Now, a remembrance is of that which is absent, and not of a thing present.

Secondly, their Bible teacheth vs, that it is vsual in Scripture, speaking of a Sacrament, and of signes representing, to giue to the signes the very names of the things signified thereby. As Gen. 17. 10. Circumcision is called the Covenent, being onely the signe thereof. So the killing and eating of the Lambe, as

N

God

God appointed; is called, the *Phase*, or *passage*, or *Pasche*, as they translate it; or *Passeouer*, as we translate, *Exod. 12. 11, 27.* *Luke 22. 15.* as the festiuall day was so called also, *Iohn 6. 4.* *1. Cor. 10. 4.* The *Rocke* is said to bee *Christ*; which was but a type of him; *Tit. 3. 5.* *Baptisme* is called the *Lauer of Regeneration*, *Reu. 1. 20.* the *7. Candlesticks*, are the *seuen Churches*, which did represent the *Churches*; and the *mysterie* hereof they call there, in their translation, a *Sacrament*. So the *seuen eares of Come*, are *seuen yeeres*, *Gen. 40. 27.* It is vsual to speake in a *Sacrament*, figuratiuely, and not properly. All which places shew the meaning of this sacramentall speech, *This is my bodie*; that is, the sign of it: the signe being called by the thing signified, as we see in other *Sacraments*, which must teach vs to expound this: also the rest of the words; this *Chalice* is the *new Testament*, *1. Cor. 11. 25.* this is my *bloud* of the *New Testament*, *Math. 26. 28.* this is the *Chalice* the *New Testament*, *Luk. 22. 20.* and, *Drinke the Chalice* (saith *S. Paul*) which they yeeld to be figuratiuely spoken; and therefore so must the other.

Thirdly, the name of bread, both before the mentioning of the words of Consecration by *Saint Paul*, in *1. Cor. 11. 23.* and after, is still kept, verse *26, 27, 28.* *1. Cor. 10. 16, 17.* not because only shew of Bread was so to the eye, but for that it remained bread indeed, and is yet so to feeling and taste, as well as to sight.

Fourthly, their Bible telleth vs, that *heaven* truly hath receiued *Christ*, vntill the times of the restitution of all things, *Acts 3. 21.* Till then, hee commeth not bodily out of *heaven*: except the bread be *heaven* it selfe, into which at his *Ascension* he was received.

Fifthly, their Bible telleth vs, that when *Christ* commeth, hee shall come from *heaven* visibly; so come againe; as the *Apostles* saw him goe vp, *Act. 1. 11.* But they saw him in his body visibly ascend; so shall he in body come againe, and not in a concealed inuisibilitie into the *Sacrament* bodily.

Sixtly, their owne Bible teacheth, that a body cannot be in two places at one instant of time, *Mat. 28. 26.* *He is not here*, said the *Angell*: and giueth the reason, *For he is risen.* Because hee

was in another place being risen and gone out of the Sepulchre, the Angell plainly and truly denied him therefore to be there. Now, wee beleue him to bee euer bodily in heauen. Therefore by an heauenly Angels reason wee may truly say, that bodily he is not here in the Sacrament, no more then he was in the Sepulchre, because he was risen.

See *Augustine*
in *Ioh. traict.* 31.
shewing that
Christ is not in
two places at
one time.

Seuenthly, their Bible teacheth, that wheresoeuer Christs bodie was at any time, hee was discernable by sense, and therefore he willet his Disciples to vse their sense to discern him, Luk. 24. 39. So did *Thomas*, Ioh. 20. 28. But in the Sacrament, is no sensibleness at all of his bodily presence.

Eighthly, their Bible doth teach, that whensoeuer God turned one substance into another, or rooke one away, and put another in stead thereof, that the same was discernable by sense. *Moses* Staffe was visibly a Serpent; Dust in Egypt, was Lice scene and felt; and so the Water was Bloud sensibly, and the Water good Wine (in Ioh. 2. 9, 10.) to the taste. But in this change at the Sacrament is no such sensible perception, and therefore is there no such thing; for God in his miracles deludeth no mans sense.

Contraried by Antiquity.

Tertul. aduers. Marcionem. This is my bodie, that is, This is a figure of my body.

Ambros. de sacra. lib. 4. saith, that it is a figure of the body and bloud of Christ. And speaking of the signes, he saith, that they remaine the same that they were.

August. in Psal. 3. saith, that in this Feast the Lord commanded and deliuered the figure of his bodie and bloud to his Disciples. And the same Father, *contra Ademantium*, cap. 12. saith, that whē the Lord said, This is my body, he gaue the signe of his body. See more in his Booke *de Doct. Chri. lib. 3. cap. 16.* calling it a figure, and *contr. Maximinum*, lib. 3. cap. 22. he calleth the things visible, Signes.

Chrysost. ad Casarium Monachum, saith, that though the bread hath the name of the Lords body, yet the nature of bread remaineth still.

Theodoret. in Dial. immura. Hee changed the names, and gaue his bodie that name which belonged to the signe; and to the signe, that name which belonged to his body: not by changing their nature, but by adding grace to nature. And in *Dial. inconfusus*, hee saith, that the mysticall signes after consecration, doe not depart from their nature, but they abide still in their former substance, figure, and forme, and may be seene and touched as before.

Cyrl. in Is. lib. 2. cap. 24. saith, that Christ gaue to his faithfull Disciples pieces of bread. See farther in Bishop *Iber* his last Booke, of the controuerse of the Reall presence, citing *Iustine Martyr, Irenaeus, Tertullian, Origen, Cyprian, Theophilus* of Antioch, the Author of the harmony of the Gospels, *Ensebin, Acacius, Macarius, Austin, Chrysostome, Theodoret, Ephremus*, the Councell of *Constantinople*, *Bishops* of France, in a Synode at *Carissiacum*, *Rabanus*: Also D. *White* his last Booke, pag. 401. citing many, and pag. 435. answering the Aduersaries places out of the Fathers.

Gain said by themselves.

Gelasius a Pope, *de duabus nat. Chri.* saith, that the nature of the Bread and Wine ceaseth not; but remaine still in the proper tie of their nature: and *contra Eutycheten*, The elements are the image and similitude of the body and bloud of Christ.

Their *Glosse de conf. Dist. 2.* The heavenly Sacrament is called the body of Christ, but vnproperly. It is impossible that the bread should be the body of Christ.

Pet. Lombard sent. 4. dist. 11. si autem, &c. saith, that some iudged, and some wrote, that the very substance of bread and Wine remained still: and of the manner of conuerſion (he saith) he is not able to define.

Petrus de Aliaco the Cardinall, 4. q. 6. Art. 2. saith, that the opinion which holdeth the substance of bread not to remaine, doth not evidently follow of the Scriptures, nor, in his seeming, of the Churches determination.

Cristian 3. par. 9. 75. Art. 1. pag. 153. saith, that in the Gospel there is nothing that compelleth vs to vnderstand them properly.

perly. See more in Bishop *Wor* his last booke of this point. *Reverend, Scetus, Alfrick*, Abbot of Malmesbury.

The Scriptures objected answered.

Luk. 22. 15. With desire I have desired to eat the Pasche with you before I suffer.

Ans. 1. This Text is vnderstood of the Jewish Pasche; and not of the Lords Supper; for the Supper was not called the Pasche or Pascheouer. Also the whole Text sheweth it to bee so, verse 7, 8, 11, 13, 15.

Secondly, even in this Text is a Sacramentall phrase; for here the eating of the Lambe is called the Pascheouer, which was an act done long before, of which this Feast was onely a remembrance, and not the thing it selfe.

Thirdly, this Pascheouer did Christ certainly eate of with his Disciples: but the Bread & Wine in the Supper which he instituted for this new sacrament of the new Testament, the Apostles ate and dranke of, but not a word of Christs eating thereof, but onely of the other Jewish Sacrament, of which in the Verses next following hee also speaks, saying that he would no more drinke of the Vine, verse 18. as before he said that he would not eate of the Pascheouer, verse 16.

Ioh. 6. 51. I am the living Bread, &c.

Ans. This speaketh not of the Sacrament, as before is proved in the former question.

Mat. 26. 26. Take, eat, this is my body, Luk. 22. 19. This is my body which is given for you.

Ans. 1. I have before proved, that these words are spoken in an usual Sacramentall phrase; figuratiuely, and not properly.

Secondly, they cannot be spoken but figuratiuely, because Christ himselfe spake these words. He willed them not to eate his naturall body, which body was visible before them. Had he his owne body in his hand, and every one of his Twelve Apostles the same in their mouthes? then were there thirteene bodies of Christ at one time, at the table: twelue in their hands and mouthes; and one, sitting apparently before their eyes.

One body cannot be in so many places at once, as before I have proved. And what little body must this be which Christ held in his owne hand, which he did breake, and which every of the Apostles did put in their mouthes?

Thirdly, The words must needs bee figuratively vnderstood now, if we consider the time when Christ spake them, to wit, before his Passion, when as yet his body was not given, nor his blood shed.

Fourthly, Christ spake figuratively when he deliuered the Cup, Mar. 26: 28. Then why more properly in the one, then in the other?

Fifthly, The end of Christ instituting this Sacrament shewes it to bee figuratively spoken. For it was for a remembrance of him, Luk. 22: 19. But if this (vpon the words of consecration) had beene his very owne bodie, it could not be called properly a remembrance of him: for wee remember by signes things absent, and not things themselves present: for so the signes were needlesse.

1. Cor. 10: 16. The cup of blessing which we blesse, is it not the communion of the body of Christ? The bread which we breake, is it not the communion of the body of Christ?

1. Cor. 11: 27. He that eateth and drinketh unworthily, eateth and drinketh iudgement to himselfe, not discerning the Lords body.

Ans. 1. Here is no prooffe for transubstantiation: but that the Bread is Christs body, and the Wine his blood, by the receiving whereof wee receiue Christs very body and blood. But how? Sacramentally, spiritually, by faith: and such as come not prepared to this holy Sacrament, as they ought, eat and drinke unworthily, not making a difference of this bread and wine, representing Christ, from common bread and wine, or a common banquet, which is a grievous sinne. All this wee doe acknowledge, neither doe we deny the bread to be the bodie of Christ, or the wine his blood: but yet, ever in a Sacramental speech, figuratively, and not properly. For if the figure be the very thing signified indeed, then were there no Sacrament: for it is an outward signe of an inward grace.

Now there being (as is proved) no transubstantiation, then

it followes, that there is no adoration of the Sacrament in that respect, nor therein offered any vnbloudy sacrifice for the quicke and the dead.

XV. Proposition.

That prayers are to be made vnto Angels and Saints departed:

Confuted by their owne Bible.

1. **F**or Angels, their owne Bible telleth vs, that the Angels themselves forbid worship to be done to them; *Reu. 19. 10. and 22. 9.* And so Saint Paul taught that they should not be worshipped, *Col. 2. 18.* Now, prayer to them, is worshipping of them, and that in a great degree.

Secondly, for Saints departed, the Virgin Mary, or any other, they are not to be prayed vnto: for they knowe not our particular estates here. *Abraham hath not knowne vs, and Isaac hath bene ignorant of vs, Eisa. 63. 16. The dead know nothing more, Ecclesi. 9. 5. Iob, cap. 14. 21.* speaking of the dead, saith, *where shall his children shall be noble or humble, he shall not vnderstand.* How vaine is it then to pray to them?

Touching either Angels, or Saints, their Bible sheweth vs howe to pray vnto them.

It teacheth euery where, wheresoeuer there is either a commaundement to pray, or an example of any holy man of God praying, that the same is made vnto God. For commaundement, *Psal. 49. 1.* Intimate me in the day of trouble, who is very ready to heare, *Eccl. 54. 24.* *Mat. 11. 28.* Come vnto me, saith Christ, and promise them that come vnto him, that hee will not cast forth, *Iob 6. 27.* I saith, *Take of Gods charge.* There is no commaundement to pray to any other in all the Scriptures. For examples, *Abraham* called vpon the Name of the Lord, *Isaac, Jacob, Moses, Iosua, Samuël, Dauid,* and all the rest: No man began to this contrary, in euery precept, was an example. The Apostles likewise taught contrary, *Luke 11. Now, Christ in his perfect forme of Prayer, taught them, and when,*

all vs. to pray aright. And is is against praying to Saints and Angels, in the Preface, *Our Father, which art in Heaven.* First, this is against all Shee-Saints: for we cannot call the Virgin *Marie*, nor any woman-Saint, *Father*. Secondly, this is against all Angels: for they bee not our Fathers, but Fellow-servants, as they confesse, *Reuel. 19. 10.* Thirdly, this is against all Hee-Saints departed; for they be our Brethren; and in Heaven but one Father, *Math. 23. 8. 9.*

In the Petitions which Christ willeth vs to pray for, they cannot be made to any of them. We cannot say to them, *Hallelujah thy Name, Thy Kingdom come, Thy will be done in Earth as it is in Heaven.* Can we say to them, *Glory to thee day our daily bread, Forgive us this day our trespasses, Lead us into temptation, but deliver us from evil?*

In the conclusion: for may wee ascribe to them, and say, *Thine is the Kingdom, the power, and the glory for ever, Amen?*

Now if we cannot aske of them these things, nor ascribe to them kingdom, power and glory, without horrible idolatry and sacrilege; then either Christ taught not sufficiently in this Prayer, to whom and what to pray for; or else if he did, then no Saints or Angels are to be propounded.

III. Their Bible maketh onely Christ the mediator betweene God and vs: For first, it telleth vs but of one Mediatour, *One God, and also one Mediatour of God and men,* 1. *Timoth. 2. 5.* Who this one is, it also telleth vs, even the *same, Christ Jesus,* 1. *Timoth. 2. 5.* And further teacheth, that he is our Mediatour both of redemption, *Heb. 9. 12.* and of intercession, *Rom. 8. 34.* *Heb. 7. 25.* neither doth their Bible make any other Mediatour in either of these respects unto God for vs. I saye Iesus Christ alone. Secondly, their Bible telleth, that no man cometh to the Father but by Christ, *Ioh. 14. 6.* Thirdly, what we haue a promise to be heard, if wee aske the Father *in his Name,* *Ioh. 16. 23.* Fourthly, that Christ forsheweth, that his Disciples should aske and pray his Father *in his Name,* *Ioh. 16. 26.* Fifthly, their Bible exhorts vs therefore to goe to him, *Heb. 4. 14.* to offer vp our prayes (and so our prayers) by him, *Heb. 13. 15.* for that hee is able to saue vs for ever,

ever, Heb. 7. 25. and therefore to goe with confidence to the Throne of Grace, Heb. 4. 16. for in him we have affiance and access in confidence by the faith of him, Ephes. 3. 12. whom the Father ever heareth, Ioh. 12. 42.

IV. Their Bible teacheth vs, that albeit we need, and have also a Mediatour betweene God and vs; yet it is needlesse to make any Intercessour to Christ: for he is one that hath compassion of our infirmities, Heb. 4. 15. he commands vs to come to him, Mat. 12. 28. and is alwayes living to make intercession for vs, Heb. 7. 25. Seeing then he only is for vs to God, and that we need none betweene him and vs, not any Intercessour to an Intercessour; the praying to Saints or Angels is a vaine shew of wisdom in superstition, and humilitie in a will-worship, which the Apostle condemneth, Col. 2. 23. Lastly, it is so farre from humilitie, not to doe what God willeth vs to doe, though it may seeme otherwise to our selues, that it is to God grievous, Esay 7. 11, 13, 13. *Ahaz* was willed to aske a signe; hee refused, holding it to be a tempting of God: but the Prophet reproveth him for it. We are commanded to come to Christ. In our conceits this is presumption; but having a warrant so to do, we sinne as *Ahaz* did, and grieve the Lord, in being ruled by our owne wisdom, and not by Gods Word.

V. Their Bible teacheth, that prayer can be made to none, but to them in whom we must beleue, Ro. 10. 14. *How shall they invoke, in whom they have not beleued?* Therefore except wee beleue in them, we cannot pray vnto them. But to beleue in any creature, the same Bible forbiddeth, and pronounceth them accursed which so doe, Ier. 17. 5. And in our Creed wee are taught to beleue in God, and not in any creature; as the Romane-Trent Catechisme teacheth, in the Article of the Catholike Church.

VI. Their Bible teacheth, that not onely the members of Gods Church prayed onely to God, but also that the very Heathen themselves never prayed to any thing, but what they held to be God, Ion. 1. 5, 6. *The men cried to their god,* vers. 5. and the gouernor said to *Ioad,* *Invoke thy God,* v. 6. Now, Papists pray to them which they hold not to be gods, and therefore herein,
by

by the witnesse of their owne Bible, are more absurd then the Heathen. And yet many of the common people are more dangerously stupid on the other side. For they worship them for so many gods, and put no difference betwene them and Christ.

Contraried by Antiquitie.

Epiphanius in pag. 447. Greeke: The body of *Mary* was holy, but it was not God: and she was a glorious Virgin, but not giuen vs to worship.

Ignatius in Epist. ad Philad. O ye Virgins, haue before your eyes enlightened by the Spirit, onely Iesus Christ and his Father, in your prayers.

Origen cont. Cell. lib. 8. In one place he saith, Onely by the guide of Christ we are brought to the Father. And in another, Christians make their prayers onely to God by Iesus Christ.

S. Austin, confess. lib. 10. cap. 43. speaking of Christ, saith vnto God, The true Mediator whom thy secret mercy hath made knowne to the humble, is Iesus Christ, the Mediatour of God and men. And on Psal. 69. If wee should worship the Angels, saith hee, wee should learne of themselves not to worship them.

The interlineall glosse on Esa. 63. saith, that *Austin* was of opinion, that the Saints departed, know not what the liuing do here in this world.

Ambrose D. abitu Theodas. Thou, Lord, onely art to be invocated.

Ierome ad Heliodor. Epist. 3. cap. 1. We ought to inuocate by prayer, to call vnto vs none but God.

Nicophorus hist. lib. 15. cap. 18. telleth vs, that one *Peter Fuller* five hundred yeeres after Christ, Bishop of Antioch, a Schismaticke, inuented the Inuocation of our Lady, that she should be named in all prayers. If praying to her was so late; what may be thought of praying to Saints?

See *Chrysost. hom. 7. on Col. 2.* *Ambrose, in Rom. 1. 5. pag. 177.* The Greeke Schismaticke, *pag. 697.* *Theodore, on Col. 2. pag. 776.*

Garnish

Gaine said by themselves.

Eckius Enchirid. cap. 15. confesseth, that there is nothing expressly to be found in the Scriptures, that Saints must be invocated.

Bellarmin confesseth, that the Saints in the time of the old Testament, were not invocated. *De Sanct. benis. cap. 19.*

And *Salmeron* saith, that touching this matter, there is nothing to be found in any of the Epistles, *1. Tim. 2. Disp. 2. Art. 7.*

This *Suarez* also acknowledgeth, that before Christ not any man directly prayed to the Saints departed, that they would helpe them, or pray for them, *Tom. 2. in Tho. Disp. 42. Sect. 1.*

pag. 434. And *Dom. Bunner 2. q. Art. 10. pa. 170.* saith, that invocation of Saints is neither expressly, nor unfoldedly taught in the holy Scriptures.

Tho. Aquinas in *Reu. 8. verse 3. pag. 226.* Christ, saith hee, not by another, but by his owne selfe offereth the prayers of the iust to his Father; and then addeth this reason; *For there is no other Mediatour.* He speakes here of Christ the Mediator of Intercession, that there is no other. Here had hee forgotten their distinction, that the Saints are Mediatours of intercession.

Scriptures objected, answered.

For praying to Angels.

Gen. 48. 16. The Angel which redeemed mee from all euill, blesse the Lads.

Ans. 1. *Jacob* beginneth his Prayer to God, *verse 15.* and addeth this Angel as equal with God: for he saith, *God thou feedest, The Angel that delivereth,* blesse these children. Where there is a continuall ioynt act of both, as both being but one indeed. For God, as *Esay* saith, wil giue his glory to none other. And *David* ascribes redeeming to the Lord, *Psal. 31. 9.*

II. It

II. It is cleare, that the Angell, which deliuered *Iacob*, was God, Gen. 31. 11. where the Angell saith, that hee is the God of Bethel, verse 13. This is the Angell whom hee there prayed vnto to be deliuered, chap. 32. 11. and here acknowledgeth to haue redeemed him.

III. *Iacob* prayeth that this Angell would blesse the children. Now God onely giueth blessings, Iam. 1. 17. Ioh. 3. 37. Psal. 84. 11. & 137. 1, 2. and of God, *Iacob* desired to bee blessed, Gen. 32. 26. This Angell therefore was God, and not a created Angell.

IV. If they will haue it a created Angell, it may then be thus expounded: The God that feedeth me, & the same God which by his Angell, as his instrument, deliuereth or redemeth me, &c. So as his inuocation is still to God, though hee mentioneth the instrument, by which God vsed to deliuer him. For hee speakes here of redemption from euill, and not of that which was wrought by Christ in the flesh, except so farre forth, as temporall deliuerances were types of this spirituall.

Tobie 5. 16. *God which dwelleth in Heaven prosper your iourney, and the Angell of God keepe you company.*

Ans. 1. This Booke is Apocryphall, and therefore is not of force to confirme a Doctrine of faith.

Secondly, this power of *Tobie* is made to God, and not directed to the Angell. Hee prayeth God to prosper his iourney: and for this end, he desireth that Gods Angell might bee sent with them to keepe them company, which we also may and doe pray for in such a case. For the Angels haue charge ouer vs, to keepe and defend vs in our wayes and godly courses.

Osea 12. 4. *He had power ouer the Angell, &c. Hee made supplication to him.*

Ans. 1. This Angell was the Lord; for it is said, bee found him in *Bethel*. Now that Angell was God, Gen. 31. 11, 13. and 28. 13. & 35. 9, 10. and euen in *Hosea* 12. verse 5. hee, the same, is said plainly to be *The Lord God of Hosts*.

Song of the three Children, verse 36. *O ye Angels of the Lord, blesse ye the Lord, &c.*

Ans. 1. This is Apocrypha. Here is no praying to Angels: for

for as they speake to Angels: so in like manner they say, *O yee Sunne and Moone, O yee Starres and light.* And so, *O yee winds, fire, and heat, Winter, and Summer, &c.* And therefore by the like reason all these are to bee prayed vnto: and so should wee be worfe then Heathen Idolaters.

II. The words expresse a duty of their blessing and praising of God; which they are to performe to God: and not a word of any thing, that they are requested to doe for vs.

Numb. 22. 34. *Balaam said to the Angell, I haue sinned, &c.*

Ans. I. This *Balaam* was a Witch. Is this a good instance? Fit enough for a Romish *Balaamite*.

II. Here is no Prayer made, but a confession of sinne.

III. This Angell, *Balaam* said, was the Lord. Compare verse 35. with verse 38. And when the Angell, verse 35. said to *Balaam*, onely the word that I shall speake vnto thee, that shalt thou speake: the Text in chap. 23. 4, 5. saith, that God met him, and the Lord put a word into his mouth: so verse 16.

Gen. 19. 18, 19, 20. *Oh, not so my Lord.*

Ans. *Lot* here prayed not to a created Angell, it is cleare. For first, the Angell which spake to *Lot* thus, *I haue accepted of thee, I will not destroy this Citie*, speakes as hauing authoritie in himselfe. Secondly, hee is called the Lord, verse 24. The Lord rained from the Lord.

For praying to Saints.

Luk. 16. 24. *Father Abraham, haue mercy on me, &c.*

Ans. I. This is a Parable, and the letter is not to bee vrged beyond the scope of the Parable, which is not to teach vs to pray to Saints.

II. Their owne men say, that vnder the Law, as is before shewed, there was no praying to Saints. And *Bellarmino* giueth the reason (according to his owne faith) because they were not as yet in heauen.

III. This is an example of a damned man, who flyeth with horreur from the presence of God; who calls not vpon God.

God. Can this be a patterne for Gods Church to follow?

IV. This Parable speakes of *Dines* and *Abraham*, as within eyesight and hearing one of another, though divided by a gulf of separation. What is this the to vs on earth, to petition Saints in heauen, whom we see not, nor cannot certainly tell what they doe heare vs, to giue answer againe, as *Abraham* doth here to *Dines*?

V. The example is not of one here on earth praying to one in Heauen, as the prooffe ought to be; but of one soule to another, both departed this life.

Iob 5. 1. *Call now if there bee any that will answer thee, and to which of the Saints wilt thou turne?*

Answer. I. *Eliphaz* exhorts not *Iob* to pray vnto any Saint, but reprooues *Iob*s not well-demeaning himselfe towards God in his afflictions, by so iustifying himselfe, as if there were no iust cause with God thus to deale with him. And to let him see how herein hee did amisse, he willeth him to consider the examples of the Saints in affliction, whether they did so behaue themselves: and he implyeth that none did so, nor carried themselves as he did.

II. Their expounding it of praying to Saints, hath no ground hence. For first, the interrogation implyeth a negation, that none of the Saints would answer, neither would *Iob* turne to any of them, to haue answer from them. Secondly, here is no example of inuocation. And if *Eliphaz*s words be vrged as a precept; what warrant had he to impose it on *Iob*? or we, so to receiue it from him? For he was no Prophet, sent of God to teach *Iob*. And the text telleth vs, that Gods wrath was kindled against him, for that he spake not of God the thing which was right, as *Iob* did, Iob 42. 7. Thirdly, if the words of *Eliphaz* be vrged, not as a new precept, but as an exhortation to that which was then in practice; why doth *Bellarmino* and other say, 'that before Christ no prayers were made to Saints departed? and why doe they alledge places out of the Old Testament, herein fighting against themselves?

Gen. 48. 16. *Let my name be named on them.*

Answer. *Iacob* here willeth not to bee prayed vnto after death;

death; for none of his posteritie euer so did: but hee adopteth *Iosephs* children, as his owne, and so to be called: that is, that *Ephraim* and *Manasses* should be called the sonnes of *Iacob*, or children of *Israel*. The like phraze is so to bee taken, *Esa. 4. 1.* *Rom. 15. 30.* *Heb. 13. 18, 19.* *Iob 42. 8.* *Gen. 20.* and other places, where one is to pray for another.

Ans. I. These places are spoken of one praying for another in this life, and not of any praying to Saints departed. From the liuing to the dead, it followeth not. For men liuing do acquaint one another with their estates, and so they haue certaine knowledge thereof: but it is not so betwene the liuing and the dead. It is very vncertaine, whether these heare and know what is asked of them.

II. There are for this dutie, pregnant precepts, and liuely examples euery where in Scripture, but none such for the other.

III. The Scripture doth witnesse the fruitful effect of prayers made here, one for another. As *Moses* his prayers for the *Israelites* at the *Red Sea*, in fighting against *Amalek*, and at other times: So *Isaiab* his prayer, for *Ierusalem*, for ouerthrow of *Sennacheribs* Host; and so of many others. But the Scripture no where witnesseeth any effect at all, of the prayers of the dead, for any thing here on earth.

IV. This praying is mutuall one for another; as we pray others to pray for vs, so others desire our prayers for them. But the departed desire not ours for them, neither need they our prayers.

They alledge other Scriptures to proue, First, that *Angels* pray for vs. Secondly, that *Saints departed* know what passeth on the earth. Thirdly, that they doe pray particularly for vs. Fourthly, that wee may beseech God to grant our Petitions in fauour and merits of the *Saints*.

If all this were true and evidently cleere out of Scripture; yet will it not follow, that wee therefore may pray to them. For prayer is a part of Gods worship, to bee made onely to God: as precepts do bind vs, the patterne of all true & right praying directeth, and holy mens examples doe teach vs: So this answer might

might suffice. Yet, that their proofes from Scripture may not deceive the vnconsiderate; I will produce the places for all foure, and make answer thereunto.

I. *Scriptures objected, That Angels pray in particular for vs, answered.*

Zach. 1. 12. And the Angell of the Lord answered and said, O Lord of Hosts, how long wilt thou not haue mercy on Ierusalem, and on the Cities of Iudah, &c?

Ans. 1. This was a vision in the night to the Prophet, verse 8. and chap. 4. 1. and so an extraordinarie thing; and being so, and also but a representation for the present to instruct the Prophet, a reall and ordinarie act cannot bee concluded from thence.

Secondly, these words are not a Prayer, but a kinde of enquire, after the Lords purpose, touching the future estate of the Church, that he might enforme the Prophet thereof, as by the present ensuing answer may appeare, in verse 13. and the charge giuen to make the same knowne to the Church, verse 14, 15. for her comfort, in restoring her to glory and peace, verse 16, 17.

Thirdly, grant it a Prayer: it will not proue that Angels pray for vs; because this Angell is not a created Angell, but Iesus Christ, who is often called in the Old Testament, an Angell, as before is shewed. And that this Angell is so to bee taken, is euident: For first, the Prophet calleth this Angell, *his Lord*, verse 9. chap. 4. 4, 5. Secondly, the Text calleth him, *the Lord*, and maketh this Angell and the Lord, all one, verse 19, 20, 21. Thirdly, to this Angell the other gaue an account, verse 11. Fourthly, before this Angell stood *Iesus* the High Priest, chap. 3. 1, 3. and he is called the Lord, verse 2. *The Lord said vnto Satan, The Lord rebuke thee, Satan.*

Tobie 12. 12. I did bring the remembrance of your prayers before the holy One.

Ans. 1. He that is here brought in for an Angell of God, in chap. 5. 12. told no better then a lye: for he said he was *Adaias*,

was the sonne of *Ananias*, a mortall mans sonne: He could not then be an Angell; or if an Angell, a lying one. And as hee made a lye therein, so might he doe in this, chap. 12.12,15.

Secondly, this place doth not proue that Angels pray for vs. For he saith not, that he prayed for them; but if the lyer may be beleueed, he brought their prayers vnto Gods remembrance, and presented them, vers. 15. as one taking a Petition of another man to present it to a King; he is the presenter of it, but not the Petitioner.

Thirdly, this Booke is Apocrypha, and suspected of idle fables, such as learned Papiſts doe meanelly esteeme of.

Reu. 8.4. *And the ſmoake of the Incense, which came with the prayers of the Saints, ascended from the hand of the Angell before God.*

Ans. 1. Here is no created Angell, but Iesus Christ; which is cleere by these reasons.

First, from the allusion to the Priests office seruing at the Altar; who was a type, not of a created Angell, but of Christ, Heb. 9.11. Then, from the place, where this Angell stands; which was at the Altar, to offer vpon the golden Altar, which was before the Throne: but the Angels are in the out circuit of the Church, chap. 5. 11. as her guard to keepe her, Psal. 34.7.

Secondly, it is not said that hee offered vp the Saints prayers, but he offered vp *Incense with their prayers*. It accompanied the Saints prayers, verse 4. *and the ſmoake of the Incense ascended up with the prayers of the Saints*. Christs Spirit goeth with the prayers of the Saines, like Incense, and the vehemencie thereof (teaching vs to pray with groanes that cannot bee exprest, Rom. 8.) is like smoke ascending vp before God; or the Incense is Christs own intercession, & the smoake the efficacie thereof accompanying the Saints prayers vnto God: for when wee pray, he then prayeth for vs.

Thirdly, most of the Papiſts which doe write vpon this Text, doe hold this Angell to be Christ. *Peter Bullenger, Thom. Aquin. Rich. de Sancto victore, Haymo, Dion. Carthus. Vigas,* and many other. This is nothing then for Angels praying for vs.

Dan. 8. 15. *When I Daniel had serue the vision; &c.* and chap. 9. 20. 21. while I was speaking in Prayer, &c.

Ans. 1. The former Text speaks nothing at all, of any Angels praying: but of the Angels instructing *Daniel* at Gods commandement, chap. 8. 16, 17. This was also a vision in a deepe sleepe, verse 18. From whence Doctrines of Faith are not to be concluded, but soundly to be taught from the literall sense of other holy Scriptures.

II. The latter Text sheweth, that *Daniel* praying to God, chap. 9. 20. the Angell of the Lord was sent to him, verse 21. but no mention of any prayer made by the Angell for him.

Whether Angels pray for vs, the Scripture teacheth not. If wee yeeld that they doe, it followes not that we should pray to them. The Angels are sent out by God for vs, they are often with vs, they are helpers, and by coming and going at Gods bidding, they doe know our affaires here. But should wee therefore pray to them? it is a part of Gods worship: and Angels themselves, as before is proued, forbid to be worshipped.

See D. White
his last booke,
in answer to
Luk. 15. 10. pag.
315, 316. to
1. Cor. 4. 9. pag.
317.

II. *Scriptures objected to proue that Saints departed know, what is here done on earth,*
answered.

Luk. 16. 29. *They haue Moses and the Prophets, let them heare them.*

Ans. 1. It is a Parable, and a thing supposed onely, not a literall History. For after the very letter, some things in this Parable cannot be true; and therefore they cannot hence conclude a Doctrine, as out of a Historic. If this place will serue for Saints knowledge, from *Abraham*; how can the Papists looke on this Text, hindring the people from the Scripture? When first *Abraham* exhorts to the hearing of *Moses* and the Prophets. Secondly, denyeth the sending of the dead to instruct, as Papists haue beene instructed for their feigned Purgatorie. Thirdly, he affirmeth that they which will not heare the Scriptures written by *Moses* and the Prophets, will not beleeue such as rise from the dead. Thus he confirmeth the authoritie of the Scriptures, against wandering visions & apparitions.

Secondly,

Secondly, the Papiſts ſay, that before Chriſts Aſcenſion, *Abraham* and the reſt of the Patriarks were in the place called *Limbus patrum*. How could *Abraham* know what was done in Earth, when he was in the priſon? Perhaps by enquire made of other Soules, which came thither, how the Church did, and what other meanes of inſtruction ſhe had, then when hee liued on the earth?

Thirdly, if but ſo: what is this to proue that Saints then, and ſo now, doe know euery mans eſtate particularly, and what paſſeth here vpon earth?

Ioh. 5. 45. There is one that accuſeth you, euen Moſes.

Anſw. 1. By *Moſes* is not meant his perſon, but his writings among them, as the verſes 46. and 47. doe declare.

Secondly, it is abſurd to make the Saints in Heauen accuſers. Papiſts will haue them Interceſſors, whoſe propertie is not to accuſe in any ſort, but to pray for them, which pray to them.

Thirdly, Chriſt ſaith, they truſt in *Moſes*. Will a Saint in heauen bee ſo diſpleaſed with them, and ſo faile them that truſt in him, that hee will goe and accuſe them vnto God? Such then become miſerable Patrons. Doth their Legend afford any ſuch examples?

Fourthly, Chriſts ſaying that they truſted in *Moſes*, muſt not be vnderſtood of his perſon: but of his writings. For the Iewes did not beleene in math. A curſe, as is before deliuered, they knew to be pronounced againſt them, which truſted in man.

Reu. 12. 10. The accuſer of the brethren is caſt downe, which accuſed them before God day and night.

Anſw. In the former, they make *Moſes* an accuſer of ſome; and ſo in that reſpect, a companion with the diuell heere. Is not this a wife *Gager*? But how can they proue hence, that Saints in Heauen know what is done here? Becauſe the diuell knowes what euils are here done. A goodly reaſon. But doe not wee know, that the Diuell is here on earth; that hee compaſſeth the earth to and fro? Hee ſtirres vp *David* to number the people; hee is author of much miſchiefe: hee muſt then know many things. And will it hence follow therefore,

that soules which remaine continually in heaven, must know what is here done in earth?

2. King. 6. 12. *Elisba* telleth, what words the King of Syria spake, being farre from him. So 2. King. 3. 26. *Elisba* saw what passed between *Naaman* and *Gebezi*, 1. Cor. 12. *Saint Paul* was rapt vp into the third Heauen, Act. 7. *Stenen* in earth, saw Christ in heauen.

Answer. 1. These places tell vs, that these things were so. Let them bring vs Scriptures which will affirme as much of the soules in heauen, heere seeing things in earth, and we will believe. But this these places proue not.

Secondly, these were extraordinarie reuelations, and giue no warrant of ordinarie knowledge. In such things, from extraordinarie acts to ordinarie, is no sound arguing. For the Prophets did not know all things. *Elisba* knew not the cause of the Shunamites comming, 2. King. 4. 27. nor *Samuel*, when he went to *Iesse* his house, whom God would chuse, 1. Sam. 16. 6.

Thirdly, all these are instances of knowledge, in men on earth, of things done on earth; or of things which being on earth, they saw in heauen; but not a word, what those in heauen saw here vpon earth; which is the onely point in question.

The *Gagges* quoteth moe places, As Mat. 19. 28. But this is nothing to purpose. And the place is meant of all, appearing before Christ, at the last day, whom the Apostles shall then see.

Reu. 2. 26. 1. Here is a promise, accomplished in Christ, See D. *White* his last booke, Psal. 2. in whom the Saints haue this power. See *Augustine*, 9. 309. 310, 311, *Beda*, and many other, cited by *Falke* on this place, for this 312. in answer sense.

to this; as also Secondly, this is to be understood of the Saints power over to Reu. 3. 12. those out of the Church. For here they are to be ruled with a 1. Cor. 13. 9. & rodde of iron, and to be broken in pieces. But the Saints departed by the *Gagges*. ted Papists make Protectors of others, and not breakers of them to shivers.

Act. 5. 3. This was an extraordinarie manifestation of *Asnians* his hypocrisie to *Peter*. If they can proue, that God doth

reueale mens actions here, to Saints in Heauen, wee yeeld.

2. 1. Sam. 28. 14. Here is the Diuell appearing in *Sammels* likeness: what hence this *Gagger* will gather for Saints knowledge in heauen, I know not.

III. *Scriptures objected, that Saints departed doe pray for vs particularly, answered.*

Reu. 5. 8. *The 24. Elders fell downe before the Lambe, hauing every one of them Harps, and golden Vials, full of odours, which are the prayers of the Saints.*

Ans. 1. This was in a vision and traunce, and the words allegoricall, and therefore cannot bee the ground of Doctrine of faith.

Secondly, here is not meant the Sainrs departed; but these foure and twenty are the type of the whole Church here on earth, verse 10.

Thirdly, these prayers of the Saints (which Saints are on earth, chap. 8. 3.) may be the prayers of the foure and twenty Elders themselves: yet called the prayers of the Saints, as if they were the prayers of others.

First, for that these represent the whole Church, verse 9. which consists of Saints.

Secondly, because a Church or Congregation of people gathered together, pray not onely for themselves, but for all the Saints of God; and so their hearts here being as Vials, full of the grace of Prayer, as it were odours, are esteemed the prayets of all Saints.

Fourthly, *Tho. Aquinas, Rich. de Sco. Victore, Haymo, Beda,* and other, doe expound this place of the Church militant.

2. Mach. 15. 14. *Then Onias answered, &c.* Where he telleth how *Jeremy* prayed for the people.

Ans. 1. This is an Apocryphal Booke.

Secondly, this speech of *Onias* touching *Jeremies* praying, was but *Indas* his dreame. For it is said in verse 11. that he told the souldiers al this, as his dreame, to encourage them to fight. It is weake architecture to build vpon a dreame, doctines of faith.

Thirdly, neither did *Judas* much regard the helpe of *Jeremies* prayer. For in the same Chapter, hee himselfe did pray, verse 21, 22, 23. but intreated not *Jeremy* to pray for him, but made his suite onely to God.

Ier. 15. 1. *Though Moses and Samuel stood before me, &c.*

Ans. 1. These words are spoken onely by way of supposition, as if God had said, If *Moses* and *Samuel* were now before mee, as they were, when they liued on earth, praying for these people, I should not regard them. Is it good reasoning from a suppositiue speech, to a reall act indeed?

Secondly, they themselves say, that all the Fathers that were before Christ, were in *Limbus Patrum*, and so could not know our affaires in particular to pray for vs.

Baruch 3. 4. *Hear now the prayers of the dead Israelites.*

Ans. 1. This booke is Apocryphal.

Secondly, not these in the place, called *Limbus Patrum* How could they then see all things in the face of God, from whose presence they were kept?

Thirdly, heere is mention of the prayers of dead Israelites: but not for whom they prayed. It is not said, they prayed for others on earth. They might pray for themselves in *Limbo*.

Fourthly, by dead Israelites, are not here to bee understood such as were departed this life, but such as were accounted as dead, as going downe to the graue; for so *Baruch* speaks to Israel, verse 9, 11. And hee speaks of such dead Israelites and their children, which had sinned before God, and had not hearkened to him, verse 4. expressing their deserts worthy death. Doe men aliuie, requesting God to heare for them the prayers of the dead, vnto moue God with telling of the Saints finnes, and their rebellion against him? Is this a Romish prayer, *Hear, Lord, the prayers of the dead for mee, for they haue sinned against thee? Will any be so madde, to alledge such a reason? Therefore Baruch* makes confession of the liuing Israelites, being then through distresse as dead men; and beggeth pardon for them, as followeth in verse 5.

Fifthly, their *Dunay* Annotation on this place is this; Men in finnes and miseries are as if they were dead, verse 11. yet by Gods

Gods mercy may receiue new grace of spirituall life. They then take these for men aliue, and not dead, as this foolish *Gagger* doth.

Reu. 2. 26, 27. This is answered before, and nothing concerneth the prayers of the Saints departed.

Luk 16. *Dines in hell prayed for his brethren on earth* : much more then will the Saints in heauen.

Ans. 1. This is but a supposed speech, a parable, and therefore nothing thence to be gathered, but as is intended in the scope of the Parable.

Secondly, if there bee such all-knowing vision, and all-helping charitie in Heauen, it is maruell that in all the Scripture, it should no where as clearly be mentioned, as this charitie of one damned in hell.

Reuel. 6. 9, 10. *And I saw vnder the Altar the soules, &c. and they cryed with a loud voice, How long, Lord, holy, and true ! dost thou not indge and auenge our blood, on them that dwell on the earth?*

Ans. 1. This was scene by *Iohn* in a vision; and is not to bee interpreted according to the Letter, to establish a doctrine of faith.

Secondly, though it be taken after the letter; yet here is no prooffe that Saints pray for any in particular, but for the Church militant in generall.

Thirdly, their Prayer is not for other in the Church; they intercede not for other, but the request they make, concerneth themselves.

Fourthly, their cry is literally for iustice and reuenge vpon their enemies, persecutors, and sheaders of their blood. Doth mindfullnesse of iniuries remaine in Saints departed? They then are lesse charitable then Saints on earth. *Stenen* at his death prayed for his enemies. This place proueth not, that Saints departed pray particularly here for vs on earth; but rather they pray against the enemies of the Church.

2. Pet. 1. 15. *I will endenour after my decease to haue remembrance of these things.*

Ans. This is not meant by his intercession to God after death,

death, but of his then present and diligent writing to them while he was aliue, whereby they might bee made to remember after his decesse, what hee had taught them by word of mouth or writing, while he liued.

1 King. 2. 12, 19. Adoniah had a *wise* to Solomon, and *used* the helpe of Bathsheba to him; Absalom *used* loabs intercession, for him to Dauid, 2. Sam. 14. So should we goe vnto God by Saints, intercessors for vs.

Ans. 1. Similitudes are for illustration, but doe not proue any thing, especially thus detorted absurdly.

Secondly, the case is not alike, as betweene man and man, so betweene God and vs, in this case. Hee is God, and so every where, and not as man, circumscribed in a place. To man wee cannot speake when and where we would: but to God wee may, whose eyes and thoughts are not like to mans; Esai. 55. Man, through pride, will not; or through carelesnesse, regards not; or through ignorance, knowes not; or through businesse, is hindered, so as hee cannot helpe such as come for helpe: or his attendants about him, may keepe Petitioners from him, so as they cannot speake to him. But there are no such less in God. The Simile therefore is not fit.

Thirdly, this is voluntarie humilitie, which caused the worship of Angels by certaine Heretikes, which the Apostle condemneth, Col. 2. 18.

Fourthly, wee need no Saints to goe to God for vs: for wee haue appointed by God himselte, a Mediatour of intercession betweene God and vs, his Sonne Iesus Christ, by whom boldly with confidence, we may goe to God, Ephes. 3. 12. Heb. 4. 16. & 10. 22. & 7. 25.

Fifthly, as for any to goe betweene Christ and vs, wee neede it not: For he is the Head, and all wee the members of his bodie, as well those in earth, as those in heauen; wee here on earth, being as deare to him, as those in heauen. Hee sitteth in heauen to request for vs, and is a most mercifull High Priest, touched with our infirmities, Heb. 4. 15. Therefore hee tooke our nature vpon him, Heb. 2. 16. to be a faithfull and mercifull High Priest, verse 17. *Steuens* made no meanes to him, but prayed.

prayed immediately to him; Act. 7. 59. 60. and so did Iohn, Revelation 22. 30, 31. Christ willeth vs himselfe to come vnto him, Math. 11. 28. And we reade not that any of the Apostles, or holy men, praying, mentioned in Scripture, did ever goe to Saint or Angell, to make request for them: Also, to answer the Simile: Is there any of vs, hauing a great mans Command, in all our needs to come to himselfe, giuing his faithfull word and promise to heare our suites & requests very readily at any time, and none appointed by him to heare suiters, when they come, but onely himselfe, attending mercifully in his owne person for vs, in open place without let of any, that would goe first to any of his seruants, and not forthwith rather to himselfe with all gladnesse? I appeale to mens owne hearts in this.

Lastly, this putting of Saints betweene Christ and vs, is to make an Intercessor, and to hold Saints departed (if wee were sure they could heare vs, which yet is very vncertaine) to bee more louing, more tenderly affected toward vs, then Iesus Christ himselfe, who hath with his owne blood bought both them and vs.

*Scriptures objected, that wee may pray to God, to haue
our Petitions granted in fauour and merite
of Saints departed.*

Exod. 32. 13. Remember Abraham, Isaac, and Israels thy seruants, to whom thou hast sworn, &c.

Ans. 1. Here is no merit of Saints urged.

Secondly, their persons are mentioned by Moses, not for their owne worthinesse, but for the Couenante which by oath God confirmed to them; which Couenante Moses vrgeth, & not their deserts. For Moses speakes of Gods aet to them, but not a syllable of any thing, that they either did, or spake; note it well.

2. Chron. 6. 16. Keepe with thy seruant Dauid my Father, that which thou hast promised.

Ans. 1. Here is no word, no worke of Dauid remembred, and therefore no merit of his urged.

Secondly,

Secondly, that which *Salomon* allegeth in his prayer, is Gods promise made vnto *Dauid*. So in 1. Chro. 1.9. in 1. Chro. 29.18. *Dauid* prayeth to God in that title which hee would be named by; and by which he named himself; Exo. 3.6. So it is a calling vpon God by his Name; and that praying to him through the merits of Saints departed.

Exod. 30.9. *And seeing mercy vnto thousand of them that loue me, and keepe my commandments.*

Ans. This is, no whit for Saines prayer; but altogether against merit. For the Text saith, that to those which loue him and keepe his commandments, God will shew mercy. If they did merit, what need they of mercy? The Gagger saith, that God will here reward the merits of good men; when hee onely saith he will shew mercy, and mentioneth no merit.

Psal. 132.1. *Lord, remember Dauid, &c.*

Ans. 1. This Psalme penned by *Dauid*, is a Prayer made by himselfe for himselfe, and so nothing to the point of controversie. Secondly, if penned by some other, after *Dauids* time; here, by *Dauid*, is meant Gods promise made vnto *Dauid*, of which the Psalmist maketh mention in verse 11, 12, 17, 18.

Esa. 63.17. *Remember for thy seruants sake.*

Ans. That is, for thy Covenants sake, made vnto thy seruants. So Psal. 32.10. *For thy seruants Dauids sake:* that is, for the Couenant and promise sake, made vnto *Dauid*, as the Verses 11, 12. following, shew; and not for the merit and intercession of *Dauid*. Also *Dauid* is here named, because hee was an excellent type of Christ, who therefore is called by the Name of *Dauid*, Ier. 23.5. and 30.9. Ezech. 37.24. Osee 3.4. So that if the words be taken for *Dauid*; then there is vnderstood Gods promises, the person put for the Couenant made to him: but taken for him that *Dauid* typed out; then is it for Christ his sake, conceived in the name *Dauid*. And so the Text proues not prayer made to God, to be granted for the merits of Saines.

XXVI. Proposition.

That Confession, commonly called Auricular, or Sacramental, is of necessity.

They meane hereby, a secret confession onely to the Priest alone, of all, at least mortall finnes, particularly reciting them, with all circumstances thereof, as they committed them in thought, word and deed: and that without this, there is no remission of finnes.

This wee deny to be of necessity. But they affirme it to bee such an ordinance of Christ, as not onely hee which doth condemne and contemne it; but whosoever doth neglect or omit the same when he may have it, cannot be saved.

Confuted by their owne Bible.

I. It affordeth no commandement, or any example hereof, either in the Old Testament, or in the New, that any should goe to a Priest secretly, and make confession after this manner to him. Therefore this is no diuine ordinance necessary to Salvation.

II. Promises of mercy and forgiveness are made to the confession of finnes, not mentioning the particular enumeration of them to a Priest, 1. Ioh. 1. 9. Prou. 28. 13. Therefore there is pardon without this burthensome ordinance, which is maintained so strictly among the Romanists, that thereby the Priests may tyrannize ouer the consciences of the poore Lay-Catholiques, and further serue their owne turnes for politique ends.

III. There are examples of such as obtained pardon. *First*, by confession onely to God, as *Dauid* himselfe witnesseth in Psal. 32. 5, 6. *Secondly*, by making onely a generall confession, Psal. 32. 5, 6. as *Dauid* did, 2. Sam. 12. 13. This wee see also to be so in the Publicanes confession, Luk. 18. 13, 14. in *Zacharys* confession, Luk. 19. 8, 9. in the Prodigall sons confession, Luk. 15. 21. and

thirdly, by onely hearty contrition, without any vocall confession at all, as in the example of that Woman, which with teares washed Christs feet, Luk. 7. 38.

Therefore this comming to a Priest, and numbring vp sinnes in particular, is not absolutely necessarie to obtaine pardon of them.

Contraried by Antiquitie.

August. Confess. lib. 10. cap. 3. What haue I to doe with men; that they should heare my confessions, as though they were able to heale all my sores?

*Zacrat. lib. 5. ca.
19. Zozom. li. 7.
c. 16. Tripart.
bist. l. 9. c. 35.
Niceph. lib. 13.
cap. 28.*

Nestarius the Bishop of Constantinople put it downe, and all the Bishops in the East, and their Churches: which they neuer would haue done, had it bene the ordinance of God, and necessarie for all times and people.

Chrysostome, hom. 2. in Psal. 50. who was after *Nestarius*, saith, I will thee not to confesse thy sinnes to thy fellow-servant (meaning the Priest :) confesse them vnto God that may heale them.

And in *Hom. 22. ad popul. Antiochen.* saith further, This is wonderfull in God, that hee not onely forgiveth vs our sinnes; but neither doth disclose them, nor make them knowne, neither doth he enforce vs to come forth and tell them: hee requirerh no more, but that we speak to him alone, and to him alone confesse our faults. This Father held it then, not of necessity to goe to a Priest.

For more testimonies, see the late and learned booke of Bishop *Wber*, vpon this point; hee citeth *Chrysost. Ausin*, the Egyptian Abbot, *Basil, Ambrose, Maximus, Taurinensis, Greg. Nyssen, Origen, Nestarius, Clem. Alexandrinus, Laurence, Bishop of Nouaria, Theodorus* an Archbishop of Canterbury.

Gainsaid by themselves.

The Canon Law saith, *de pen. D. 5. in parit. Glossa.* It was taken vp, onely by a certaine tradition of the Church, and
not

not by any authoritie of either the Old, or New Testament.

Panormitan. super 5. de pen. & remiss. ca. omnes utriusq; saith, that hee findeth no manifest authoritie, that ever God or Christ commanded vs to confesse our sinnes to a Priest.

Petrus Oxoniensis the Diuinity Reader at Salamanca, taught publikely, that it had a beginning from a positiuie law of the Church, and not from the Law of God,

Beatus Rhenanus in the Argument of *Tertul. de penit.* that this priuy kinde of Confession was euer commanded by God, saith he, we reade not. *Caranus in Six. 104. Quid. 4. d. 16. Pro. 2.*

Erasmus in annot. ad *Epist. Hieronymi ad Oceanum de obitu Fabiola*, telleth vs, that in Saint *Ieromes* time, (foure hundred yeeres after Christ) secret confession of sinnes was not ordained.

Bellar. lib. 3. de penit. cap. 1. acknowledgeth, that *Rhenanus* and *Erasmus* beleueed that this secret confession was not instituted, nor commanded by God, nor in vse in the Ancient Church. And these were as two learned Papists, as euer were. And therefore their testimonie is of no small credit herein: Yea, *Erasmus* there telleth vs, that the Writings of the Fathers are abused, to maintaine this priuate and secret confession.

Caietan in 3. *Tho. q. 8. art. 4.* holdeth, that a man by contrition, without confession, is made cleane, and a formall member of the Church: Yea, he saith, that hee which is contrite for his sinne, and receiueth the communion without Shrift, sinneth not mortally, though he haue a Confessor at hand.

Cornelius Agrippa. de vanit. cap. 64. I could, saith he, by many examples fresh in memory, shew how fit this Shrift is for bawdry.

If any desire more, reade Bishop *Fishers* last booke, wherein is cited *Gratian*, *Iohannes Semeca*, *Michael of Bononia*, *Iohannes de Sebia*.

Also let him look into Doctor *Whites* way of the true Church, of the Papists differing opinions about this, pag. 440. 441. in *quatuor. digress. 55. Num. 8.* and D. *Whites* last booke, p. 190; 191. An. to *Fisher*. 191. citing *Iohn Medina*, *Gratian*, and *Caietan*, *Iansenius*, *Vasques*,

ques, Mich. Palacius, Gloss. on Gratian, Gerson, Panormitan. Maldonat, and others.

Scriptures objected answered.

Math. 18.18. *Whatsoever ye shall binde on earth, &c.*

Ans. 1. Here is not a word of confession in this place of Scripture, but rather of accusation by another. For in the words foregoing, the notice giuen to the Church, is from the partie not offending, but offended. If thy brother trespass against thee, &c. tell it to the Church. But all Auricular confession is supposed voluntary, whereby a man accuseth himselfe, and in priuate, not publike, as here.

Ioh. 20.23. *Whose finnes ye remis, &c.*

Ans. 1. Here is no mention of confession of finnes to them. Secondly, the authoritie giuen here to the Apostles, was exercised in the publike Ministerie, & preaching of the Word, though they heard no priuate confession, as the Papists dreame of. Therefore the Apostle Saint Paul calleth the preaching of the Word, the ministerie of Reconciliation, 2. Cor. 5. 18. Thirdly, Christ saith there, *As my Father sent mee, so I send you.* Now he was not sent to heare priuate confessions, and thereupon to giue them absolutions: but by preaching, to binde vp the broken hearted, to proclaime libertie to the captiues, and the opening of the prison to them that are bound, Esai. 61.1. Luk. 4.18. Neither did he binde any to priuate confession, nor sate to heare the same. Therefore such as he sendeth, are not tyed to doe otherwise; neither hath heere Popish shrift any ground. Fourthly, *Caetan* on this place, saith, that the Sacrament of penance hath here no commandement.

Act. 19.18. *And many that beleeued, came and confessed, &c.*

Ans. Here is mention indeed of confession, but this proueth not imposed priuate confession, secretly in the Priests eare. For first, this is of a confession voluntary, not enforced. Secondly, of many that did it: but not of all. Thirdly, publike, and not in S. Pauls eare. For as they shewed their workes, and brought their bookes, and burnt them before all men, verse 19; So was

this

this confession open: for the Text maketh no difference of these
 actions. Fourthly, Here it is said, they confessed: but no particu-
 lar enumeration of finnes with circumstances. Fifthly, *Caietan*
 a Cardinall, in his Commentarie hereof, holdeth, that this place
 is not meant of Auricular confession.

Iam. 5. 16. Confesse your faults one to another.

Ans. This is nothing for the Popish confession. For first, it
 is as generall as prayer one for another. But Prayer is a dutie
 common to all. Secondly, he saith not, the prayer of the Priest,
 but of a righteous man. And I hope that others beside Priests
 are righteous men. Thirdly, here is not a word of absolution:
 but a promise to the prayer of faith, not to the Priests words,
 to saue the sicke, and to haue his finnes pardoned, verse 15.
 Fourthly, confession commanded heere, is not confined to a
 Priest, but may extend to any other.

This Saint *James* speakes to all, to whom he wrote his Epi-
 stle. And this place is to be vnderstood one of these three wayes.
 First, either of Priests and people: and then are the Priests
 bound to confesse, as well to the people, as the people to them.
 For its said, *Confesse one to another*, that is, mutually, or recipro-
 cally. Secondly, or heere is vnderstood onely of Priests among
 themselves, and then is there nothing to the people. Thirdly,
 or onely of the people among themselves, and then is this no-
 thing to the Priest, to take authoritie hence, to bind the people
 to confesse to him. Fourthly, confession here is not of secret
 finnes in heart against God, or finnes hidden from men, but of
 trespasses or offences one against another; as the word in the
 Originall sheweth, and is so taken in *Marke 11. 35, 36.* Vpon
 which grieuances, mutuall confession or acknowledgement of
 wrongs is here enioyned as a firmeanes of brotherly reconcil-
 iation, and preseruatiou of peace among themselves. To which
 they must adde prayer, one for another, that their mutuall con-
 fession reciprocally, for reconciliation, may bee blessed vnto
 them. Of which practice, happy are they which make consci-
 ence: and blessed should we be, if to this every man would sub-
 mit himselfe. A harder taske, then to whisper his finnes in a
 Priests eare secretly.

Lastly,

Lastly, the Rhemists say vpon this text, that it is not certaine that S. James speaketh here of Sacramentall confession. Where vpon others, in alledging Scriptures for Auricular confession, leaue out this place, as not to the purpose.

Mat. 3. 5, 6. *Then went out to him Ierusalem, and all Iudea, and all the Region round about Iordane, and were baptized in Iordan, confessing their finnes.*

Ans. This sorteth not with Popish Auricular Confession, and that for these three reasons.

First, this was publike, not in a corner of the Temple, or of a Synagogue, but in the place where he baptized them in Iordan, before all the people.

Secondly, this was at their first conuersion receiuing Baptisme, and not yeerely at set times.

Thirdly, its not certaine, what finnes, or how many, whether in general, or particular, they confessed.

Fourthly, it was impossible for Iohn to heare euery mans priuate confession, with enumeration of circumstances, seeing all Iudea, and all the Region about Iordane, and Ierusalem, went out to him; meaning very many, and multitudes of people.

Leuit. 13. 2. & 14. 2. *The Leper shall bee brought unto the Priest, &c.*

Ans. 1. Here is no mention of confession of finnes: but of one brought to the Priest, to take a view of the Plague of Leprosie vpon the body, verse 9, 10. All the argument therefore that can hence be drawne, is onely typicall, not conuicting.

Secondly, the partie was not to come and confesse himselfe a Leper to the Priest: but the Priest was to iudge him so, and to pronounce him a Leper, chap. 13. 3, 11, 44. *Then should the Leper cry and confesse, not to the Priest, but to the people, that hee was vnclane, verse 45.*

Thirdly, this iudgement of the Leprosie, by a plaine Law, here belonged to the Priest. But where can they shew a Law onely for their Priests to heare priuate confession after their Popish manner?

Fourthly, the Priest looking vpon the partie, was not in priuate, betweene them two; but before other: for hee was brought

brought vnto the Priest by others to bee viewed.

Fiftly, the Priest did not alwayes professe the partie cleane, vpon shewing his malady, as the Popish Priest doth euer the Confitent, vpon shewing his sins by confession: but the Leuiticall Priest put the partie apart from all others a time for a tryall, Leuit. 13. 4. 5. and after tryall, pronounced the party vn-cleane, and shut him out of the assembly of the people, verse 46. Numb. 5. 2. Which the popish Priest neuer doth: who vpon confession runnes to remitting and loosing, but not at all to retaining and binding: and yet he that may doe the one, may and ought to doe the other.

Numb. 5. 7. *Then shall they confesse their sinne, which they haue done.*

Ans. I. This sinne is not euery euill in thought, word, and deed, or a numbring vp of all sinnes, that may be remembred, as Papists require: but onely of some trespasses betweene man and man; as when one coozeneth another, or violently hath wronged another in such things wherein restitution may and ought to be made, as is cleere in this text, speaking of recompensing the trespass, as also in Leuit. 6. 2, 3, 4, 5. speaking of the same with this text, and expressing the particulars. In this case of restoring and recompensing, reason requireth an acknowledgement of particulars, to shew why, and for what, restitution is made.

II. The text speaketh of confession, but doth not expresse to whom, whether to God, or to his neighbour, or to the Priest.

First, it may be meant to God, when the offendour seeth his sinne, and humbleth himselfe before God, confessing and craving pardon: for to such God promiseth mercy, Prou. 28. 13. So *David* confessed, Psal. 51. 4. and obtained pardon, Psal. 32. 5.

Secondly, it may be vnderstood of confession to man, to the party wronged, as *Iosua* exhorted *Achan* to doe to him before the people, Iosh. 7. 19. Of this speaks our Sauour in Luk. 17. 4. Mat. 5. 23. 24. And this text in *Numbers*, doth leade to this. For here is immediately ioyned recompence of the trespassse to confession. This latter dutie is performed to the partie offended, as

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the text sheweth in *Leu. 6. 5.* and what hindereth that the former should not be so too, seeing the text speaketh after confession, so much of restitution to the partie offended, or to his kinsman in the first place, before any mention made of the Priest? Of whom when *Moses* speakes, he mentioneth no private confession to him, not a word of the Priest hearing of confession, but of the man bringing his trespass-offering, and of the Priest making atonement thereby, *Leu. 6. 6, 7.*

Thirdly, if this confession be made to the Priest, it helps nothing for Popish priuy confession. For the Priest did not sit in a corner to heare confession within the Tabernacle, for within came none of the people, but onely in the out-Court, and thither came the man with his offerings to the Priest in the view and hearing of the Priests and people, for one man and one Priest was not alone in the out-Court, as it is in Popish Shrife.

To conclude the answer to this; The Papists owne *Lycanus*, who had beene sometimes a Jew, saith on *Leu. 16. 21.* that the Priest did not heare the particular confessions of the people, for that had been impossible, but onely in generall.

Ioh. 11. 14. Iesus saith vnto them, Loose him, and let him goe;

Answer. 1. Here is no mention of confession.

Secondly, if this loosing noted the Priests absolution, then the Priest must absolue publikely, and also without confession, and after men to risen from the dead, as well as before.

Thirdly, it cannot be proued that the commandement given to loose him, was spoken to Christs Disciples. It is likely *Martha* and *Mary*, *Lazarus* his louing Sisters, would bee most readie to doe this, before all other, and the Jewes which came to them to comfort them, verse 31. who, as it is most probable, are they, to whom Christ spake to take away the stone, verse 39. For when Christ speakes to his Disciples, its vsuall in the Euangelist to expresse the same, and to mention the deeds and sayings of the Disciples which are here omitted. Also the Relatiue *thou* in this 44. verse, must be referred to the persons beforenamed, in verse 36. 39. which were Jewes, when no mention was made of his Disciples, from verse 16. Is it like that the Relatiue in
verse

verse 44. should haue relation to verse 16. when there is seuen and twenty verses betweene? Now if Christ speake to the Iewes, and they loosed him, and not the Disciples, then this place is vainely alledged.

Lastly, this is but an allegorizing vpon a text; and an allegoricall interpretation not intended in the text; is a weake, yes, an idle prooffe, in a controuerted point of Doctrine.

But in conclusion, I would haue these Gaggers know and acknowledge, that our Church doth not banish Confession made to the Minister, and euen priuately, when men finde their consciences burthened, and distressed, that they may receiue instruction, comfort & absolution, sealed vnto their soules, by the execution, and applying of the power of the Keyes, whercof our Church of England is as truely and rightfully possessed, as any Church in the world. But our Church hath duely reiected the corruptions of confession, which stand in the heavy yoaके of absolute necessitie of such confessing and particular circumstantiall enumeration of sinnes, which hath no warrant by the Word of God, nor example of practice in the ancient Church.

XXVI. Proposition.

That there is a place, commonly called Purgatorie, into which, soules after dissolution from the bodie, doe goe, wherein, as in a prison, such as here haue not satisfied by temporall paine due for sinnes, doe make satisfaction in suffering hellish torment, it is vncertaine how long.

WE deny that there is any such place, and hold that this is a very fiction for gaime to the Pope-god of the Romish Church. But they affirme the contrary, and teach that there is such a place neere vnto hell, and that the torments thereof are insufferable as these of hell, but onely that in hell there is no redemption, whereas from this, there is, say they.

*This Purgatorie pick-purse is confuted by
their owne Bible.*

First, in their Bible wee may finde all the places which euer God made, Heauen, Earth, Sea, and Hell; but is no where nameth any place called *Purgatorie*. Therefore there is no such place of Gods making.

Secondly, in their Bible we may finde only two sorts of persons, Elect and Reprobate, Sheepe and Goates, blessed and cursed, Math. 25. 34, 41. Not a meane betwene both. Two gates and wayes, the strait and narrow, the broad and wide, one on the right hand and another on the left. Two kinde of workes, good and euill, 1. Cor. 5. 10. A twofold reward, punishment euertlasting, and life euertlasting, Mat. 25. 46. Two places to receiue the reward in; the kingdome prepared for the elect from the beginning of the world, Math. 25. 34. and fire euertlasting, prepared for the Deuill and his angels, verse 41.

Thirdly, it affords vs many texts against it.

John 5. 24. The hearer and beleuer in Christ hath euertlasting life, and he cometh not into iudgement, but shall passe from death, into life. If he come not into iudgement, hee cannot be cast into a place of punishment. To such as be in Christ, there is no condemnation, saith *Paul*, Rom. 8. 1. For by Gods grace are wee iustified *gratis* by redemption that is in Christ, Rom. 3. 24. and hee hath set vs free, *Ioh.* 8. 36. free from sinne, both in respect of the guilt, as also of punishment. Else how are we free? Are Gods workes imperfect?

2. Cor. 5. 1. Wee know that if our earthly house of this habitation be dissolued, that we haue a building of God, an house not made with hands, eternall in heauen. *Saint Paul* speaks of himselfe, and of all true Christians, in this word: *we* of whom he saith, that after death, they haue their house for euer in heauen; hee puts no lodging or Inne of *Purgatorie* betwene. And in the tenth verse of the same Chapter hee saith, that at the last Day every one is to receiue as hee hath done in this bodie. So whilest man liueth here in bodie, and not as hee suffers

suffers in soule in *Purgatorie*, is hee considered.

Heb. 10. 14. By one oblation hath hee consummated for ever those that are sanctified. Note here 1. That Christ hath made an oblation for his. 2. That this is but one. 3. That this one hath consummate and made his perfect. 4. And that for ever. So as in verse 17. its said, that their finnes and iniquities I will now remember no more. And will he yet punish them in Purgatory? Will he cleanse them from all sinne, pardon all offences; not imputing sinne, *Rom.* 4. 8. and yet will he exact a satisfaction? Its vnreasonable to thinke it.

1. *Thes.* 4. 17. Where the Apostle speakes of those alie at the last Day, to be onely changed, and so taken vp to Christ. All the elect at that time shall escape Purgatorie; or it may bee, it will then be blowne out, or it and hell turned into one.

Ephes. 1. 10. Here the Apostle speaketh of perfecting all in Christ, in heauen and in earth. Note how hee here onely mentioneth two places, in which those be, who haue benefit by Christ: those in Heauen, and in Earth. The Apostle forgot them which were frying in Purgatorie. If Saint *Paul* had beleueed such a place, where hope of Saluation had beene, would he haue left those soules comfortlesse?

Reu. 14. 13. Blessed are the dead which dye in the Lord, for they rest from their labours. Where rest is, there is no torment. It were small comfort to thinke this to be spoken of the body, for so beasts and beastly men rest. Also to vnderstand it of the soule, that it rests from the feeling of temptations to sinne, and from feare of damnation, and yet to be in hellish torments for sinne, they not knowing how long. What a rest may this be called? Let them shew where the word *rest* is ascribed to any, and that they are blessed and doe rest, while they be in flaming torments? Thus the word *henceforth* pointeth at the present transition to blessednesse.

Math. 16. 19. and 18. 18. Here is mention of the Churches power to loose on earth; but not in Purgatorie, except Purgatorie be on earth. Not *Peter*, nor the *Pope* hath any power allowed by Christ from these Scriptures, to meddle with any binding or loosing of any after death, but onely in this life. Note

this, you Papists; whilst rest so much on the Popes power, and helpe of friends after death.

Luk. 23. 43. The good chiefe went forthwith into Paradise, which is heauen. *2. Cor. 18. 2; 4.* So *Leazar* into *Abrahams* bosome, *Luk. 16. 22.* Both escaped Purgatorie: the one, vnder the Law; and the other, vnder the Gospell.

In all the old Testament there was no sacrifice ordained for soules of the departed. When *Aaron* offered incense, it was onely for the liuing, to pacifie Gods displeasure to wards them: but not for the dead, *Numb. 16. 48.*

Wisd. 3. 1. The soules of the iust are in the hand of God; and torment shall not touch them. So *Joeh. Aluianus* translate truly, according to the Greeke text. But in Purgatory is torment, and therefore iust mens soules are not in Purgatory: for they are in peace, ver. 4. What can bee more direct against their Purgatorie?

Hee that desires more Scriptures according to our translation, let him read a booke intitled *Ignis fatuus*, where are alledged out of the Old Testament, *Ezech. 18. 23.* *Esa. 57. 1.* *Eccles. 12. 7.* *Psal. 32. 1, 2.* *Psal. 51. 7.* *Esa. 53. 4.* *Leu. 1. 3, 6.* Out of the New Testament, *1. Ioh. 1. 7.* *Heb. 1. 3.* *1. Tim. 2. 6.* *Heb. 10. 14.* *Rom. 6. 23. & 8. 33. & 5. 1.* *Reu. 14. 13.* *2. Cor. 5. 1.* *Col. 1. 20.* *Gal. 6. 8.* *Ioh. 9. 4.* *2. Cor. 4. 17, 18.* *Mar. 11. 25.* *Col. 2. 13.* *Mar. 6. 12.* *Ioh. 10. 18.* *Gal. 5. 22.* All which places are vrged in forme of reasoning.

Contrariet by Antiquitie.

The booke of questions and answers at the end of *Iustine Martyrs* workes, saith in *quest. 79.* thus: After the soules are departed out of the body, the soules of the good are carried into Paradise; the soules of the wicked into hell. And in *quest. 60.* It is said, that men, after the departure of the soule out of the bodie, cannot by any prouision, care, or study, get helpe or succour.

Cyprian against *Demetrian* saith, This life being ended, wee are diuided into the euertlasting lodgings of death, or immortalitie.

Jerome in *Amos* 9. The soule loosed from the bands of the body, shall bee carried to hell, or be lifted into the heavenly habitation.

Greg. Nazianzen in *Epistaph. Cesar. fratris*; saith, that euery good soule, fearing God, freed from the body, presently enjoyeth admirable pleasure.

Austin de *uauis. Tom. 9. c. 1.* When the soule parteth from the bodie, she is instantly placed in Paradise, or headlongly cast into hell: and in *lib. 5.* of his *Hypognost.* he saith, A third place wee know none, neither doe we find any such place throughout the holy Scriptures.

Ambros. cap. 2. of his book of the profit of death, saith, When the day commeth, wee goe assuredly to our Father *Abraham*, &c. and although our workes falle vs, (marke this) yet our saith may secure vs.

The Greeke Churches to this day, beleue no Purgatorie. See Master *Moulin* his *Buckler of Faith*, pag. 214. 219. citing *Chrysostome*, *Lactant.* *Hilarie*, *Victorinus*, *Austin*, *Ambrose*, *Origen*, *Greg. Nazianz.* and *Basile*, touching soules departed.

Gaine said by their owne men.

Espeuans in *2. Tim. pag. 144.* saith, Euery soule, after the dissolution of the body, doth enter into an vnchangeable estate.

Leo Decr. part. 2. *Consecr. 33. dist. 1. cap. 49.* saith, That which a man in his body receiueth not, being vnclouthed of his flesh, he cannot obtaine.

Lombard. 3. D. 19. saith of such as are in Christ, that they are so deliuered, that after this life there is not any thing to bee found to be punished.

Bishop Fisher, called *Roffensis*, against *Luther*, Art. 18. confesseth, that in the ancient Fathers there is either none at all, or very rare mention of Purgatorie.

Greg. on *Iob. lib. 13. cap. 20.* Because, saith hee, wee are redeemed by the grace of the Creator, wee haue this heavenly gift bestowed vpon vs, that when we leaue our fleshly habitation, incontinently we are carried to our heavenly rewards. Can

any thing bee spoken more cleerely against going into Purgatorie?

See Bishop *Vther* his last Booke, in the controuersie touching Purgatorie: and also D. *White* his last booke, pag. 367. citing many Papists touching the inualiditie of the Popes power ouer soules in Purgatorie.

Scriptures objected, answered.

1. Cor. 3. 15. *If any mans worke shall bee burnt, hee shall suffer losse: but himselfe shall be saved; yet so as by fire.*

*Lib. 1. de Purg.
cap. 5.*

Answer. 1. Albeit the foolish Gagger doth say that this is an expresse Scripture to proue Purgatorie: yet *Bellarmino* saith, that this is one of the most difficult places of the whole Scripture. Therefore it will not easily satisfie a doubtfull minde in this controuerted point.

*See Morneus
in the Masse:
all their opi-
ons cited, Lib. 3.
cap. 6. p. 257,
261.*

Secondly, this place is interpreted in the severall words very diuersly by the Ancients, and so variously, as *Bellarmino* is forced by reason of the incongruities thereof, to leaue and forsake them all, and to run his owne course, as wide as any of the rest, and differing from his fellowes, *Thomas, Alcinus, Hugo Cardinalis*, and other.

Thirdly, *Erasmus* in his Commentarie saith, that this place affordeth not any thing for Purgatorie, or veniall sinnes. This his opinion is not suffered to see light, but is blouted out; See *Index Expurgatorius*, which is made the true Purgatorie for *Erasmus*, and others that dare to doubt of the false Purgatorie.

Fourthly, the words are all Allegoricall. Now Symbolicall places proue not Articles of Faith. And therein it is absurd to take any of the words properly in continued metaphors, and wholly Allegoricall.

Fifthly, this text speaketh of burning of a mans worke; but not of burning a soule. But in Purgatorie, they say, the soule is burning, and not his worke; workes goe not into Purgatorie: but here workes both good and bad are tryed by this fire.

Sixthly,

Sixty, this speaketh of the worke of Teachers, building vpon the foundation either Gold, Siluer, or precious Stones, or Wood, Hay, and Stubble. By the former must bee vnderstood either sound Doctrine, or sound-hearted Belieuers wonne to Christ by their teaching: and then by the latter must be meant errors, and vsound Doctrine; or hollow-hearted Christians, which in time of fierie tryall fall away. Take then either way, this is nothing for vniuersall sinnes, or bringing soules to a purgation. Accordingly in the thirteenth verse, the fire is a revealing and trying fire, to manifest the difference of mens workes in the execution of their Ministerie. What is this to the purging and tormenting fire as a satisfactorie punishment for sinne? Purgatorie fire is a materiall fire, say they; but a materiall fire cannot try Doctrines, truth from falshood, sound from vnwholesome teaching.

Seventhy, the word fire in verse 15. cannot be taken for materiall fire, or Purgatorie fire.

First, because the continued metaphors in the whole context admits not of such a proper and literall interpretation.

Secondly, the word of similitude is against it. For it is not said, *by fire*, but *as by fire*; so it is not meant fire properly, but by some likenesse; a metaphoricall fire, not a materiall fire.

Thirdly, *Estius* one of their owne learned men, saith, That the word *fire* threetimes mentioned in verse 13, and 15, is the same in every place, and calleth the interpretation absurd, which puts a difference in them. Which being true, the former fire in verse 13. not being meant of Purgatorie, by *Bellarmines* grant, this latter cannot but absurdly be so interpreted. And so in conclusion, no Purgatorie fire at all.

This fire is spirituall, such a fire as can try Doctrines, and can reueale them, and can saue the builder, though it consume his worke, which fire is Gods Word, Ier. 23. 29. and 30. 9. and Gods holy Spirk, Mar. 9. 49. Mar. 3. 11. This word, by the operation of this Spirk vpon the conscience of an erroneous builder, when by the light of truth hee seeth his worke vaine and naught, worketh as fire in him to make him confesse his error, and to labour to teach the truth, and thus is he saued, as by fire,
the

the word being in him as fire, as it was in *Jeremie*, especially in time of trouble, and day of tryall for his Doctrine.

Ioh. 11. 22. *But I know, that euen now, whatsoeuer thou wilt aske of God, God will giue it thee.*

Cardinall *Allen*, saith the *Gagger*, hath hence learnedly concluded, that *Martha* had beene taught and beleeued, that the dead might be holpen by the pietie of the liuing.

Answ. 1. How learnedly the Cardinal could conclude hence Purgatorie, or the *Gagger* to helpe him, I leaue to learned men to iudge, and wishal, whether they haue not exposed themselues to folly, who hence would collect such a thing.

Secondly, touching the Iewish Church and her Doctrine, how Purgatorie was vnknowne to her and the Church of Israel vnder the Law, let the Reader peruse *Morrey* of the Masse, his third booke, and sixt Chapter.

Thirdly, the speech is to Christ, and of her full assurance of the efficacie of his prayer vnto God, euen to raise vp *Lazarus* from the dead, as appeareth by the scope of her speech. What is this to helpe soules in Purgatorie?

1. Act. 2. 24. *Whom God hath raised, vp, loosing the sorrowes of Hell.* This cleerely makes for Purgatorie, saith the wise *Gagger*; for here he and the Rhemists wil haue Christ loose others from their paines.

Answ. 1. This speakes of Christs rising from the dead by the power of God.

Secondly, of Gods raising him vp, and loosing him from the sorrowes of Hell, and not of Christs freeing others from torment.

Thirdly, here is no mention of Purgatorie, but of Hell; And is Hell and Purgatorie now one place? I feare mee they will finde it so, that hee which goeth to Purgatorie, goeth to Hell.

Fourthly, the word *Hell* is here taken properly, or figuratiuely. If properly for hell it selfe, the place of the damned, then it is nothing for their Purgatorie: for from hell is no redemption, Luk. 16. 26. If figuratiuely, then it speakes not of any reall Purgatorie place: and so neither way serues their turne.

Fifely,

Fifthly, if they will haue the place to bee for Purgatorie, then is there no cause now to feare it: for therein is now no more paines. For it is not said, that hee loosed the soules out of it, but the sorrowes thereof, and tooke them away. What maketh this for Purgatorie?

Sixtly, the word in the most curious originals is *amittere*, (though the old vulgar reade *amere*) and the first signifieth not *Hell*, but *Death*, so it is thus to be read: *loosing the sorrowes of death*, as we truly translate.

1. Cor. 15. 29. *Osborne's* what shall they doe, that are baptized for the dead? An euident prooffe saith the Gagger.

Ans. 1. Howsoever the profound wisdom of the Gagger makes this euident, yet *Bellarmino* graunts it to bee a darke Scripture; and there, indeed, is not a more obscure text, wherein most Expositors are to seeke, and hardly can finde to giue themselves satisfaction herein. And therefore being in sense darke and doubtfull, is not a sufficient prooffe in a Controuersie.

Secondly, this so euident a place with the Gagger for Purgatorie, the Rhemists could not see to note it, nor *Lyra*, nor *Thomas*, nor *Hugo de Sancto Choro* a Cardinall, nor their Glosse, nor *Caietan*, much lesse *Saint Chrysostome*, nor *Ambrose*, nor *Haymo*, nor other moe, some expounding it one way, some another, but not of Purgatorie, nor of any such thing as may iustly inferre Purgatorie.

Thirdly, the scope of the place is to proue the Resurrection of the dead, and not Purgatorie; for it is said, *If the dead rise not at all, why are they baptized for the dead?* Now, for them to expound *baptized*, afflicted; and afflicted, to signifie fasting and praying for the dead, and that for those in Purgatorie, it is farre from prouing the Apostles scope, and the Resurrection from the dead.

Fourthly, whatsoever the sense of *baptized for the dead* may be; First, it is cleare, that here by dead is vnderstood the dead in graue, whose bodies were to rise againe, and not of soules in Purgatorie. Secondly, if baptism here should be afflicting, yet to bee baptized for the dead, is to bee taken not actiuelly for
such

such as baptize, that is, as our Adversaries here expound, doe afflict themselves, but passively for such to be afflicted by other. Thirdly, this reason, which the Apostle useth, seemeth to be such a thing as was well knowne, and so forcible to perswade to beleue the Resurrection, as the same words are in this one verse twice mentioned. But how can our Adversaries proue that men, to afflict themselves by fasting, & prayer for the dead, was so well knowne and practised then in the Church? And yet if so, how proueth it the Apostles Doctrine, touching the Resurrection of the dead, and the bodies of men to rise out of the graue? or that therefore there is a Purgatorie? For the Beleeuers mourned for *Stenen*, and made great lamentation ouer him, *Act. 8.2.* yet proueth it not a Purgatorie, nor that *Stenen* was in it, being a Martyr, and the first of all other. These three things let the *Gagger* proue, before he build his paper Purgatorie on this Text. Fifthly, the words *for the dead* may bee expounded for the hope of the Resurrection of the dead, and the word *baptized*, for afflicted; and so the words may bee thus read; Else what shall they doe which suffer and endure troubles in hope of the Resurrection of the dead, if so be the dead doe not rise at all? why are they then afflicted for this hope of the dead to rise againe? Thus interpreted it is current enough, & agreeable to the scope, and the next verses 30, 31, 32. seeme to me to confirme this exposition. For the Apostle hauing said, Why are they baptized? forthwith he saith, *Why stand wee in iopardie every houre?* then he telleth of his *dying dayly*, and of his *fighting with beasts at Ephesus*, and all vpon the hope of the Resurrection, professing all to be in vaine, & no aduantage to him, *if the dead rise not at all.* So as herethe Apostle expoundeth the word *baptized*, to be all one with, *to stand in iopardie, to dye dayly*, and *to fight with beasts*, and the words *for the dead*, his certaine hope of their rising againe, which aduantageh him in enduring such troubles and afflictions; else it were no matter to liue like Epicures, and then say, *Let vs eat and drinke, for to morrow we shall dye.* Thus this place vnderstood remoueth obscuritie, agreeth with the scope, hath warrant from the stile of the Apostle, is a strong reason to perswade, that the dead shall rise againe, and may

may satisfie the minde of him that seekes resolution in so manifold varieties of expositions, as haue been hitherto made vpon this place.

Luk. 16.9. *Make you friends of the unrighteous Mammon, that when you shall need, they may receiue you into the euermlasting habitations.*

Ans. 1. The Rhemists looking on this place, found no Purgatorie, but that Saints departed doe pray for vs. Which what is it to Purgatorie?

Secondly, by *they* is to bee vnderstood the Angels: by the euermlasting habitations meant Heauen. How the *Gagger* could picke out Purgatorie hence, I see not. Surely hee had a great blazing Torch, bigger then all Purgatorie fire; else could hee not haue seene Purgatorie thorow this darke creuise.

Luk. 23. 42. *Lord, remember mee when thou comcest into thy Kingdome.* Hence, saith he, the good thiefe presupposed, that soules might be holpen after death.

Ans. 1. What then? *Ergo*, a Purgatorie? Proue this. For soules are holpen after death, when by the holy Angels they are carried into *Abrahams* bosome, Luk. 16. 22.

Secondly, the good Thiefe prayeth here to Christ for saluation by him, as now he was in the world, and ready to die, and not through feare of Purgatorie to bee deliuered out of it. The *Gagger* must proue that he beleued a Purgatorie.

Thirdly, Christs answer cleereth this, for hee said, *This day shalt thou bee with mee in Paradise.* Christ vnderstood him to pray to goe to heauen, and not to bee holpen in Purgatorie, and therefore promiseth him Heauen that day, whither he himselfe went.

2. Machab. 12. 46. *It is therefore an holy and healthfull cogitation to pray for the dead, that they may bee loosed from sinnes.* This is as it is in their Bible.

Ans. 1. This booke is Apocryphal, and so of no force to perswade in a doubted point of faith.

Secondly, here is no word of Purgatorie, though we should admit of the place.

Thirdly, in this Verse (see *Montanus* his Bible) there is in the

the originall, no mention of praying for the dead, but of making reconciliation.

Fourthly, but to yeeld the translation: What then? Praying for the dead proueth not Purgatorie. For the Greekes pray for the dead, and yet belecue no Purgatorie.

Fifily, they prayed here for the pardon of sinners, and not for freedome out of Purgatorie.

Sixtly, the parties here prayed for, dyed in mortall sinne, and were guilty of horrible idolatry forbidden by the Law, ver. 40. but such as so dye, goe not to Purgatorie, it is a place for veniall, and not for mortall sinners, as they teach.

Seuenthly, the mouing cause of their praying, and making an offering to send to Ierusalem for a sinne-offering, was, for that they were mindfull of the Resurrection, verse 44. and not that they thought these men to be in Purgatorie. This rests to be proued.

Eighthly, and lastly, it is cleere, that the Author of this booke did not dreame of any Purgatorie: For hee maketh the ground of praying for the dead, onely the hope of the Resurrection, affirming the act otherwise to be superfluous & vaine, verse 44.

In ours, Chap. 4. 17. Tobie 4. 18. *Set thy bread and thy wine upon the buriall of the iust man: but doe not eate and drinke thereof with sinners.*

Ans^r. 1. This booke is Apocryphal; and therefore of no such credit as to end a Controuersie.

Secondly, here is not one word of Purgatory.

Thirdly, nor any mention of prayers for the dead, by which they inferre, though vnfoundly, Purgatorie.

Fourthly, this Feast was for the comfort of the liuing sorrowing for the dead, as is cleere out of Ier. 16. 7. and not for any thing touching the soules departed.

Fifily, the name of *Iust man* is against the conceit of being in Purgatorie; for the iust shall goe into life everlasting, Mat. 25. 46. The soules of the iust are in the hand of God, and torment shall not touch them, saith the booke of Wisedome, chap. 3. 1.

Esaï. 4. 4. *The Lord shall cleanse the filth of the Daughters of Sion,*

Sion, and shall wash the blood of Ierusalem out of the midst thereof, in the spirit of iudgement; and spirit of beate.

First, these words are wholly Metaphoricall, and not properly spoken, to be taken after the letter.

Secondly, he speakes here not of veniall finnes, lyable to Purgatorie, but of mortall finnes set out vnder *filth*, and *blood*.

Thirdly, this cleansing was to be in the midst of Ierusalem; was Purgatorie in it?

Esaï. 9. 18. *For impietie is kindled as a fire, it shall deuoure Bryer and Thorne.*

Ans. 1. This speaketh not of Purgatorie, but of *impietie*, and the nature thereof. But the *Gagger* did well to take *impietie*, for Purgatorie; for it is an impious conceit: and Purgatorie can as truly purge sinne, as *impietie* it selfe, and both alike.

Secondly, here is not a speaking of fire, but onely by way of similitude, *kindled as a fire*; and not properly meant of any materiall fire.

Thirdly, they say, Purgatorie fire is but a purging, and not a deuouring fire; but here the Prophet speakes of deuouring.

Fourthly, Purgatorie fire deuoues not Bryers and Thornes: and if they expound these of finnes, then are they not veniall, for bryers and thornes are the curse on the earth: and therefore if they set out sinnes, they must note out cursed sinnes.

* Fifthly, the Prophet speaketh of Gods wrath, which he would powre out against the people then aliue in those dayes for their wickednesse, as the words before, from verse 13. and after this text, verse 19. doe euidently shew. Thus *Ierome*, *Haymo*, and other take to be the meaning.

Math. 3. 11. *Hee shall baptize you with the holy Ghost, and with fire.*

Ans. A man would iudge the *Gagger* a very Goose, in citing this for Purgatorie: but that *Bellarmino* produced it before him.

I answer: First, if fire be here Purgatory, then Christ baptized with the holy Ghost, and with Purgatorie. Did he so?

Secondly,

Secondly, *Iohn Baptist* doth here make a difference betwene his baptizing with water, and Christs with the holy Ghost.

Thirdly, *S. Peter* expounds this of the comming downe of the holy Ghost vpon beleeuers in clouen tongues like fire, *Act. 11. 16.* and Christ himselfe so interpreted *Iohns* words, *Act. 1. 5.*

Zach. 9. 11. By the blood of the Couenant, I haue sent forth thy prisoners, out of the pit, where no water is.

The Popish
Author of the
Summary of
controuerfies.
So the Monks
against whom
Sadael wrote,
and *Hugo Car-*
dinalis.
On *Zach. 9.*

Ans. 1. They alledge for Purgatorie, *Pfal. 66. 12.* going thorow fire and water. There Purgatorie must haue water: but here none. How agree these?

Secondly, this place they alledge elsewhere, for *Limbus Patrum*. Now in this *Limbus* is no paine, but in Purgatorie there is. If therefore this proue the one, it cannot proue the other.

Thirdly, this text speaketh of the Churches spirituall deliuerance by Christ: see the ninth and tenth verses before. So *Ierome* interpreteth it.

Fourthly, this cannot be vnderstood of Purgatorie.

First, the deliuerance of these was the blood of the Couenant, and not penall satisfaction in Purgatorie, nor the helpes of friends by Masses, Prayers, Almes, or other Popish deuices to redeeme soules from Purgatorie.

Secondly, these prisoners are the Churches, not Gods to make him satisfaction.

Thirdly, here was a generall Gaole deliuerie: God did rid this place of them all: so as if this were Purgatorie, it is now emptied.

Fourthly, here is no water: and it maketh no mention of any fire; how proues it then Purgatorie?

Mich. 7. 8. When I fall, I shall rise; when I sit in darknesse, the Lord is my light.

Ans. 1. This is the Churches triumphing ouer her enemies, vpon the confidence she hath in the Lord to be her helpe in distress. So *Lyra*, and the *Glosse* interpret it.

Secondly, the whole Church speaketh thus. Is she wholly in Purgatorie?

Thirdly, by falling and siting in darknesse, is to bee vnderstood

stood the losse of her peaceable outward estate before, and her now being in captiuitie, and comfortlesse estate, in respect of the world. By the Lord being her light, he meaneth that in this her misery, he is her comfort and hope for deliuerance.

Fourthly, if darknesse be vnderstood Purgatorie, then those that be there, *beare the indignation of the Lord*, for so the Church saith here in verse 9. But the Papists confesse that God is reconciled with such as goe to Purgatorie; And for veniall sinnes they say, that for them they beare not the indignation of the Lord.

Fifthly, it is cleare, that the Church speakes not here of Purgatorie, but of her estate in the world, and in the view of her enemies, who reproached her, saying to her, Where is the Lord thy God, verse 10? They spake not thus to her in Purgatorie.

Psal. 60. 12. Thou hast caused men to ride ouer our heads, wee went through fire and water, &c.

Ans. Here is the voice of the living, and not of the dead. An expression of very great calamitie vnder the name of fire and water, as it is in *Esa. 42. 27.* This is not meant of Purgatorie.

For first, here is water, but in Purgatorie none, *Zach. 9. 11.*

Secondly, here are men on horsebacke riding ouer their heads. Are their heads in Purgatorie? And what are the men which there ride ouer them, and triumph so ouer the pewling soules there?

Thirdly, these that thus here speake, speake not as being in misery, and Purgatorie, but as deliuered: *We went through fire and water, and thou broughtest vs into a wealthy place.* So that these speake as already deliuered, and in a prosperous estate. If they were in Purgatorie, they are all come out, and it left empty.

Phil. 2. 10. At the Name of Iesus every knee should bow, of things in Heauen, in Earth, and vnder the Earth.

Ans. 1. Here is no mention nor intention of Purgatorie.

2. Secondly, how can they proue Purgatorie in these words *vnder the Earth*, more then *Limbus Infantium*, *Limbus Patrum*, and Hell, all which they place vnder the earth? For shall none

but

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but those in Purgatorie bow the knee? The ordinarie Gloffe, and *Aquinas* say, that Devils shall do it; yea *Belarmine* acknowledgeth that here devils may be vnderstood. If so, how can here necessarily bee implied Purgatorie, when it extends to Hell?

Thirdly, by the things vnder the earth, why may not here be vnderstood all the creatures living within the earth, and in the Sea: for they are all said in a figuratiue speech to glorifie God, *Reu. 5. 13*? Or those bodies of men in the grane, when they shall rise at the last Day? For at the Iudgement Day shall this bee perfectly fulfilled of all in heaven, earth, and vnder the earth, of Angels, of Men, and of Devils, who shall shew subiection to Christ. For *Tertullian* vnderstandeth of subiection, and not of adoration.

Cap. 17. de
Trinit. lib. 1.

Mat. 12. 32. It shall neuer be forgiven him, neither in this world, nor in the world to come. Ergo, there be sinnes pardoned in another world, and that is in Purgatorie.

Ans. 1. The ancient Fathers *Athanasius*, *Jerome*, *Ambrose*, and *Hilary* which haue written vpon this Text, found here no Purgatorie.

Secondly, the ground on which from hence they doe raise their Purgatorie, is pardon of sinne after this life. But these words afford no such Doctrine; but cleane contrary, that the sinne not forgiven here, shall hereafter neuer be forgiven, as is euident out of the Euangelists. For *Luke* chap. 12. 10. saith onely thus, *It shall not be forgiven*: then *Marke*, he goeth farther and saith, chap. 3. 29. *He hath neuer forgiveness*; and *Matthew*, to make it yet more cleere, and as it were, expounding largely the word *neuer*, addeth these words, *Neither in this world, nor in the world to come*. Which words are an amplification by a distribution in way of preuention, lest any should imagine to obtaine pardon after this life. Therefore saith *Saint Marke*, He shall bee guilty of eternall damnation, and so bee hopelesse without all recouerie.

Thirdly, these words *in the world to come*, are not to be taken for the time presently vpon the dissolution of bodie and soule. It is not in Scripture taken for the state of the soules of men departed hence; but for the time from the last Iudgement, and not before,

before, as in Luk. 20. 35. Mar. 10. 30. after the Resurrection, when there shall be no Purgatorie, nor any forgiveness of sin, but onely reward, 2. Cor. 5. 10. Mat. 25.

Fourthly, the words may be thus expounded, Neither forgiven in this world, as all finnes be, which are forgiven, nor declared to be forgiven in the world to come, as the finnes of all the elect shall be.

Fifthly, to hold remission of finnes after death, is contrarie to the Scriptures; for now, saith the Apostle, is the accepted time, and now the day of saluation, 2. Cor. 6. 7. Here is saluation had or condemnation, Ioh. 3. 18, 36. Also their Schoolemen say, that there is no forgiveness of finnes, but in this world.

Sixthly, their reasoning hence is not found, from a particular negative, to an universall affirmative: as the sinne against the holy Ghost shall not be forgiven in this world, nor in the world to come. Therefore the temporall punishments of all manner of finnes not here discharged, shall be exacted, and be made to be paid in Purgatorie in the world to come. There is no good Art of reasoning herein, *Bellarmino* himselfe confesseth.

Mat. 5. 26, 27. *Agree with thine Adversarie, whilst thou art in the way with him, lest the Adversarie at any time deliver thee to the Judge, and the Judge deliver thee to the Officer, and thou be cast into prison. Verily, I say unto thee, thou shalt not goe out thence, till thou hast paid the utmost farthing.* This Prison they will haue to be Purgatorie.

Ans. 1. This text is to be understood properly, as *Chrysostome*, *Ierome*, *Theophylact*, *yea Ferrar*, and *Tolet* on *Luke* expound it. The scope of Christs words in the former verses, with these, shew it to be so, and there is no reason to force it to an Allegorie. Now then being properly taken, it proueth not Purgatorie.

Secondly, if allegorically, it is no good prooffe; and so Purgatorie must haue a weake ground here:

For first, in the Allegory there is no certaintie, the Allegorizers doe varie one from another in their applications, every one following his owne fantasie, as his conceit shall leade him.

Secondly, let them allegorize how they will, the absurdities arising are so great, as no reasonable iudgement will rest thereupon. For almost euery thing in the text ouerthrowes this feigned Purgatorie prison.

I. *Agree.* This being done, preuentis going to this prison of Purgatorie. For he is cast in for not agreeing. But all the godly (who onely are subiect to goe into Purgatory, and not the wicked) haue made their agreement with God, by Christ, who hath satisfied for them, procured for them remission of sinnes, and made an atonement to God for them, Rom. 5. 10, 11. Therefore by this text, none that are in Christ, goe into this prison: and so none at all: for the Reprobate goe to Hell. This Purgatorie prison is therefore a babish Bugbeare: a place for no body.

II. *With thine Aduersarie.* This is diuersly expounded: but take it which way they will, it serues not for Purgatorie.

First, some make him the *Deuill*: But with this Aduersary we may not agree, but must euer, &c. Iam. 4. 7. And what hath the Deuill to doe with Purgatorie?

Secondly, some say he is God. If so, First, he is agreed with, as before is shewed, so as by him wee cannot be cast into Purgatorie iustly. Secondly, who is the Magistrate to whom God leadeth vs, Luk. 12. 58? Is any aboue God, that he needs to seeke iustice at the hands of another? Cannot hee right himselfe? Thirdly, but where reade we, that God is called an Aduersarie to his children? We reade the Deuill to be our Aduersarie, 1. Pet. 5. and the man of sinne, the Romish Antichrist, 2. Thes. 2. 4. but where is God so called? Fourthly, if hee be, in casting of his into Purgatorie for their veniall sinnes; then are veniall sinnes iniurious to God: which they deny; but if they were not, God would be their Aduersarie for such sinnes, not being reconciled, till they had made him satisfaction.

Thirdly, some make this Aduersarie the *Law*: but if the law be he, then veniall sinnes are the breach of the law, and so become mortall. For the law curseth euery one that obeyeth not all things therein, Deut. 27. Neither doth the law send them to Purgatorie, but as accursed to Hell. Yet can it not thus doe with

with such as be in Christ; for hee was made vnder the Law, to redeeme vs from the curse thereof, Gal. 4. 3. 4.

III. *Quickly, whilst thou art in the way with him.* The way here is either good or bad. Not bad: for how can God (whom *Bellarmin* makes this Aduersarie) walke with him, that hee is an Aduersarie to, in an ill way? If a good way, how is it that he and the offending partie should continue at odds, and he be his Aduersarie in a good way?

IV. *Left at anytime* (to wit, in this life, being in the way) *the Aduersarie deliuer thee to the Iudge.* Who may this Iudge be? Betwene God and vs there is no Vmpire or Dayes-man, Iob 9. 33. Christ indeed is Iudge; but first hee sits not yet to iudge, but at the last Day; as yet hee sits to make intercession for his people to God, to reconcile God to them. Secondly, when Christ is Iudge, he shall reward all the godly, he deliuers them not to the Gaoler, as the Iudge here doth. And thirdly, this Aduersarie deliuers the offender to this Iudge to bee punished: but God the Father drawes such as he will saue, to Christ: Christ therefore is not this Iudge. And who he may be else, let the *Gagger* tell vs: for other Iudge of men before God there is none, after this life.

V. *And the Iudge deliuer thee to the Gaoler or Officer.* In this Allegorie, the Iudge is last; except they will say it is conscience. But will God deliuer his seruants ouer to the worme of conscience at their death? This were to send them not to Purgatorie, but to Hell, where this worme dyeth not. And if the Iudge be Conscience, I pray them tell vs, who then is the Officer subiect to Conscience? If they say, The Officer is the Deuill, or some one of his wicked angels: who can beleue it? For will either God, or Christ permit Devils to carry soules to Purgatorie? Or is it some good Angell? Good Angels carrie soules into *Abrahams* bosome, Luk. 16. 22. and not into Purgatorie. And they are ministring spirits for the good of those that bee heires of saluation, Heb. 1. 14. and not Gaolers to cast the godly into fierie torments. As the Iudge is lost in this Allegorie, so the Officer or Gaoler for this Purgatorie prison cannot be found.

V. I. *And shouldest thou be cast into prison.* Here is the punishment for non-agreement. This prison, say they, is Purgatorie: but that cannot be.

First, because in the whole New Testament, it is taken either properly for a place for Malefactors here, Act. 12. or else for hell, 1. Pet. 3. 40. Rev. 10. 7. No where for Purgatorie.

Secondly, they that goe to Purgatorie, are the Penitent, say they, but the offending partie cast into this prison, is one that will not agree with his Aduersarie, but forceth him to shew extremitie, and so is he obstinate.

Thirdly, this partie is iniurious to God, in making him an Aduersarie, in obstinate persisting, and he is much offended, in that hee causeth him to bee cast into prison: an act expressing anger, Math. 23. 30. Now, say they, obstinate offenders sinne not venially, neither is venial sinne iniurious to God, as they say. Therefore this prison cannot be Purgatorie, into which such an offender is cast.

V. II. *Thou shalt not come out thence, till thou hast paid the utmost farthing.* These words shew that this prison cannot bee Purgatorie. For till here is never, as in other Scriptures, Math. 1. 25. Numb. 30. 17. Psal. 110. 1. Luk. 22. 16, 18. 1. Sam. 25. 33. Till thou hast paid, imply not that the man can pay, or that lying in prison, he doth pay, as our Aduersaries dreame. For going into prison, argueth inability to pay, Mat. 18. and lying in prison is no payment, but rather a punishment for not paying. As for these words, *the utmost farthing*, argue not, as foolishly our Aduersaries doe imagine, that the party lyeth here onely for farthings, to which they compare veniall finnes, as if he had made payment of greater summes, but had not satisfied for farthings; when here is no mention of paying any part of the debt, greater or lesser, and the *utmost farthing* is named, not to imply payment of any part, or to make a difference of lesser moneys from greater summes, or as they speake of veniall sinne from mortall, but to shew the extremitie whereto the debtors shall be brought, before he be freed from prison. Here is nothing then for venial finnes, more then to imagine that this debt is ought a summe of money all of farthings onely, or that hee had

had agreed with his Adversarie for pounds, shillings, and pence: but now would bee so froward as to stand out for farthings, and for these to be cast into prison, of which to any reasonable man there is no likelihood. Thus we see how in all the words, the Allegorie, to proue their Purgatory, is wholly overthrowne: so as this place must needs bee taken properly, and nothing at all serues for their purpose.

2. Tim. 1. 18. *The Lord graunt vnto him that he may find mercie of the Lord in that Day.*

Ans. The Gagger citeth this for Purgatorie; but how hee can hence proue it, I see not. *In that Day*, is the last Day. And must an *Onesiphorus*, a man of such rare mercies, goe to Purgatorie?

1. Ioh. 5. 16. *If any man see his brother sinne a sinne not vnto death, he shall aske, &c.*

Ans. Here is no word of Purgatorie, but mention of some sinne to death, and other some not to death; as are the finnes of infirmities, committed by Gods Elect. What is this to proue a Purgatorie? Thus much for the objected Scriptures in defence of their *ignis fatuus*, as one well calleth it.

XXVIII. Proposition.

That good workes doe meris, and are the cause of our saluation:

Confuted by their owne Bible.

L. I conclude all, euen the best that euer were, vnder sinne,

1. Ioh. 1. 8, 10. *If we say, we haue no sinne, we deceiue our selves.* *Iohn* includes himselfe. Rom. 3. 23. *All haue sinned, Eia. 53. 6. All we like sheepe haue gone astraye: on him is the iniquitie of vs all.* 2. King. 8. 46. *There is no man that sinneth not.* 1. Iam. 3. 2. *In many things we offend all.* *James* includes himselfe, and all to whom he wrote this generall Epistle. Pro. 30. 9. *Who can say, My heart is cleane, I am pure from sinne?* None

but Iesus Christ onely, and he alone, Hebr. 4. 15. 1. Ioh. 3. 5. 1. Pet. 2. 22. 2. Cor. 5. 21. Therefore where sinne is, there is a staine of all our actions; and so cannot bee meritorious, or cause of saluation.

Secondly, it teacheth vs, that we are like a dead man in sinnes, Ephes. 2. 1, 5. Col. 2. 13. so as our wils are not to doe good, till God make vs willing, as in the next Proposition, I shall fully shew. Now where mans owne will is wanting, till by another it be made willing, his workes cannot merit. For a meritorious worke must come of mans free-will.

Thirdly, it teacheth that all our goodnesse without vs and within vs, is of Gods grace; *By the grace of God, I am that I am*, saith the Apostle, 1. Cor. 15. 10. It is of his goodnesse, Rom. 11. 22. of his benigntie and kindnesse, Tit. 3. 4. and of his good will, Phil. 2. 13. 2. Tim. 1. 12, that we are conuerted. Now, if all that which we doe, either doing good workes, or suffering for his name, 1. Chron. 29. 12, 14, 16. Phil. 2. 29. be of God, and that of his meere grace, mercy, benigntie, and good will; how can man doe a good worke to merit at Gods hands? For a worke that merits, must be our owne; but what haue we that we haue not receiued, 1. Cor. 4. 7? Who hath first giuen to him, then retribution shall be made of him, Rom. 11. 35? In the meane space we doe giue to God onely of his owne, 1. Cor. 29. 12, 14, 16. Deut. 8. 18. And profit we him any thing thereby? He is not the better by vs, Psal. 16. 2. What hee willeth vs to doe, is not for his good, but for our owne, that hee in mercy might doe vs good, Deut. 5. 29.

Fourthly, it teacheth vs, that though we in state of grace, be thus furnished of God, and hereby made willing and able to doe that which is good and well-pleasing, through Christ, in his sight: yet are we not in this life able perfectly to fulfill the Law of God: *Adam* once could; in heauen hereafter we may, but here it is not possible. For in Eccl. 7. 21. it is said, *There is no iust man in the earth that doth good, and sinneth not.* All the examples of the godly witnesse the truth hereof, and every mans owne experience, and euery mans owne conscience, if it bee not dead, or seared. For the obedience required, is not onely external,

nall, but spirituall and internall also, and this absolutely in all perfection to be performed, to all the commandements generally, to euery commandement particularly, & to euery branch of euery of them, at all times, without the least omission. But this obedience is impossible to be performed of any in this life; for that there is both flesh and Spirit in euery man, which two are such aduerfaries one to another, so as the best men cannot do the things which they would, Galat. 5. 17. This inability, through this corruption, Saint Paul found and confessed to be euen in himselfe, Rom. 7. 15, 19. Therefore all our obedience being imperfect, our workes cannot bee meritorious, and cause of saluation. Merit requireth perfection, and admits not imperfection; for cursed is euery one that keepeth not the words of the Law, and fulfilleth them not in workes, Deut. 27. 26. So far is man from meriting, as a malediction is due, if hee doe not obey the commandements, Deut. 11. 28.

V. It teacheth vs, that therefore through this our defect, good workes are seclused from being the meritorious cause of our saluation, 2. Tim. 1. 9. Ephes. 2. 8, 9. *By grace you are saved through faith; not of workes, that no man glory,* Rom. 4. 2. *If Abraham was iustified by workes, hee had to glory, but not with God.* None are cleane before him, Iob 25. 4, 5, 6. & 9. 2, 3. Rom. 3. 28. & 9. 16. *Wee account a man to be iustified by faith, without the workes of the Law. It is not of the willer, nor of the runner, but of God that sheweth mercy.* Psal. 48. 8, 9. *Hee shall not give vnto God his reconciliation, and the price of the Redemption of his owne soule.* Therefore good workes, though they euer accompanie those that are saved, and iustified in Christ, as fruits of a liuely faith, yet are not the cause of saluation, nor doe iustifie vs before God.

In ours, Psal. 49. 3, 9.

VI. It teacheth, that God therefore, to make vs accepted, gaue vs his Sonne to become all in all for vs.

First, hee was made vnder the Law, to redeeme vs from vnder it, Gal. 4. 4. 5. Secondly, hee was made a curse for vs, to redeeme vs from the curse, Gal. 3. 43. Thirdly, hee was wounded for our iniquities, and broken for our sinnes, Esai. 53. 5. by whose stripes we are healed, 2. Pet. 2. 24. Fourthly, hee himselfe bare.

bare our finnes in his bodie vpon the tree, 1. Pet. 2. 24. making Purgatorie for finnes, Heb. 1. 3. and so for vs was made sinne, that we might be made the iustice of God in him, 2. Cor. 5. 21. and so liue to iustice, 1. Pet. 2. 24. Fifthly, hereby hee is become our Wisedome, Iustice, Sanctification and Redemption, 1. Cor. 1. 30. that we may glory in him, verse 31. for in him the righteousness of God through faith is ours, Rom. 10. 3. and 3. 22. and so there can be to vs no condemnation being in Christ. Therefore hee is our merit and cause of saluation, and not our owne workes.

VII. It teacheth, that the Apostle hereupon maketh mans blessednesse to consist, not in his owne meries and workes, but in reputed iustice without workes, and in forgiuing, and not imputing sinne, Rom. 4. 6, 7, 8. which forgiuing is our keeping of the Law. For as Saint *Austin in retract. lib. 1. cap. 19.* saith, *All the commandments are holdens to be kept, when that which is not kept is forgiven.* And againe, All our righteousness (saith he) standeth rather in the remission of our finnes, then in any perfection of iustice, *De cin. Dei, lib. 19. cap. 27.* Therefore if mans obedience and keeping be in forgiuenesse, and his blessednesse stand therein without workes, how is it possible to imagine, workes to be the meritorious cause of our saluation?

VIII. It teacheth that, for all the graces in vs, and for all our obedience to him, God onely promiseth to be mercifully, as in Deut. 7. 9. Thou shalt know that the Lord thy God, hee is a strong and a faithfull God, keeping his Couenant and mercy to them that loue him, and to them that keepe his precepts. So in Exo. 20. 6. Doing mercy to them that loue him and keepe his precepts. Here both for the inward loue of God, and outward obedience, is onely promised mercy. Now where mercy needeth, there can be no merit, Rom. 11. 6.

IX. It teacheth, that the godly, 1. acknowledge in all humilitie their finnes, Psal. 51. 3, 4. Esdr. 9. 6. Dan. 9. 2. Secondly, they vilifie themselves, Iob 9. 2, 3, 30, 31. and 4. 2. 6. 1. Cor. 4. 4. and also those things which seeme to be of worth in them. We, saith the Prophet, are become as one vnclane, and all our iustices as the cloth of a menstruous woman, Isa. 64. 6. Thirdly, they

they confesse, that if God be strict in iustice, none can bee able to indure, Psal. 129. 3. If thou shalt obserue iniquities, O Lord, who shall sustaine it? Fourthly, hereupon they craue that God would not enter into iudgement with them, for that so no flesh should bee iustified in his sight, Psal. 143. 2. Fifthly, they therefore appeale from his iustice, to his mercy, calling and crying for it, as in Psal. 130. 3. With thee there is propitiation: and saying also in Psal. 50. 1. Haue mercy on me, O God, according to thy great mercy, giuing reason, Dan. 9. 18. For not in our iustifications doe wee prostrate prayers before thy face, but in thy many commiserations. And therefore saith *David*, Psal. 138. 76. Let thy mercy be done to comfort mee. Hee seeketh comfort in mercy, and not in merit. Did these holy people of God dreame of merit, and of the worth of their workes, as the proud condemned Pharise did, Luke 18? or rather did they not as the poore Publican did, who cryed, Lord, haue mercy on me a sinner? and therefore went away more iustified then the other? The godly know, if that they should iustifie themselves, their owne mouths would condemne them, Iob 9. 30. And all are by Christ, *Matth. 6.* taught in Prayer, to fly to God for mercie, and to begge forgiveness, and not to plead merit.

X. It teacheth, that all whatsoeuer God did to Israel his people, all was of his mercy, Psal. 135. The possession of the Land of Canaan was not merited by Gods people, Deut. 9. 5. For, saith God, *Not because of thy iustices, and equities of thy heart dost thou enter in to possesse thy lands: I doe it not for your sake, be it knowne vnto you, saith the Lord, but for my holy name.* So in *Ezech. 36. 22, 32.* Now, if the type of heauen could not bee merited by either inward grace, or outward workes, may we think that heauen may be merited, when *Saint Paul* tels vs, that it is the gift of God, *Röm. 6. 23?* Gift is free, and not purchased.

XI. It teacheth, that the passions of this time are not condignae to the glory to come, *Röm. 8. 18.* If persecution and suffering Martyrdome cannot merit condignely the glory in heauen: What may wee thinke of other workes whatsoeuer? For neither our goods, nor goodnesse, is any thing vnto God, *Psal. 16. 2.*

XII. It

XII. It teacheth, that no man can merit of God, by doing that which he ought to doe; but rather, when wee haue done all things that are commanded, to iudge our selues vnprofitable seruants, Luk. 17. 10. But whatsoeuer we doe in obedience to God, the same we ought to doe, and that with all our minde, heart, soule, and strength, Marth. 22. and therefore cannot merit by dutie, no more then a man can merit by paying his debts. This it is, which made Saint *Paul* to say that he had nothing to glory of, when he did but his duty, 1. Cor. 9. 16.

Lastly, it is altogether needlesse to conceit of merit. For what would we merit? Is it pardon of sinne? or fauour of God? or life euerlasting, life and heauen it selfe? Then these need not be merited.

For first, Christ hath by his blood cleansed vs of all our finnes, 1. Ioh. 1. 7. God through him hath pardoned all offences, Col. 2. 13. Ephes. 1. 7. Act. 13. 38. and so are wee healed, 1. Pet. 2. 24.

Secondly, Christ hath reconciled vs to God, Rom. 5. 10, 11. and so haue we peace with him through Christ, Rom. 5. 1.

Thirdly, Christ hath gotten vs full assurance of Heauen, by the surest way that may be: for it is ours both by purchase, Heb. 9. 12. by donation, Ioh. 10. 28. and also by inheritance, Rom. 8. 17. Gal. 4. 7. and 3. 29. So as our obedience, and seruice, and works are done, not to merit eternall life, but rather to expresse our thankfulnessse for those things which he hath done for vs.

Simile.

It is with vs, as with a man once very rich and wealthy vnder a great Landlord, whose Tenant 1. hath runne himselfe out of all, and turned Bankrupt: 2. is become infinitely in debt, and not able to pay: 3. is at last cast into prison, there to lye and dye for any meanes possible, either by himselfe, or any of his friends to let him free. Now, the sonne of this great Landlord is so exceeding full of compassion and loue, that of meere pittie, without any suite or desert of the partie imprisoned: First, goeth and payeth all the debt to the vtmost farthing, satisfying all to the full, & so freeth him of his imprisonment. Secondly, then he purchaseth again his Lands, and redeemeth

meth them for the poore Tenants use and benefit, as before, and maketh them sure to him againe by word and writing, sealed and deliuered before witnesses. Thirdly, he furnisbeth him with moneyes to set him on worke, and to manage this his estate as long as hee liueth: So as he becommeth hereby rich. Now, what is this man to doe with these his moneyes, and with honest increase thereof? Is he to pay his debts therewith? They bee paid already. Is he to purchase his Lands againe, & to redeeme them therewith? They are purchased to his hand. What is hee then to doe? By the Law of gratitude, hee is onely to expresse his thankfulness, by shewing himselfe obliged to him in all seruicable duties for ever, to love him vnfeinedly, feare to offend him at any time, and to be euer ready at his command; and not, like a proud arrogant dotard, to endeavour with this his friends moneyes to make needlesse payments, & purchases, as if he scorned to be beholding to such a friend, as had done already all these things for him. This tenant is *Adam* and his posteritie, who lost Paradise, and all his right of heauen and earth, and by his sinnes to God became infinitely indebted, and so is cast into the kingdome of darknesse vnrecoverably, in respect of any power of any naturall man to redeeme him. But Christ Iesus he comes, by his death payes his debts, & by his obedience purchaseth him the right of heauen and earth againe. This he assureth him of by his word, writing the covenant in his heart: then giueth he him his Spirit, the seale of that inheritance, and so thereupon the comfort of conscience to be witnes thereto. Then doth he bestow vpon him manifold gifts and graces to adorne his profession, to glorifie Christ, and to allure other to his seruice, to stop the mouthes of wicked blasphemers, to inable him the better to doe Christs seruice, and to shew himselfe thankful, & not to strue vaine-gloriously to make himselfe copurchaser with Christ, and that not with any thing of his owne, but with Christs owne gifts and graces. These former ends we Protestants onely asyme at, and doerest with our Lord and Saviours purchase most thankfully. This latter the proud Pharisaeicall Papists strue vnto, as if Christs payment and purchase

Application.

chafe were insufficient without their helpe, and yet without Christs bouny, are beggerly wretches. This their pride, ingratitude, and derogation from Christs goodnesse towards them, doe deserve damnation.

Contraryed by Antiquitie.

Austin lib. de gra. & lib. arbis. cap. 9. God bringeth vs so eternall life, not for our merits, but for his owne mercy.

Origen. ad Rom. lib. 4. cap. 4. I hardly beleue, that there is any worke, that may require the reward of debt. Because this is lately handled out of the Fathers, he that desires any more, let him reade Bishop *Iheros* last booke, touching merites, who citeth Saint *Austin*, *Ambrose*, *Origen*, *Hilary*, *Basil*, *Chrysostome*, *Theodoret*, *Cyril of Alexandria*, *Prosser*, *Eusebius*, *Fulgensius*, *Ensebius*, *Emisson*, *Agapetus*, *Bernard*, and diuers others more. Reade also Doctor *White* his last Book against *Fisher*, of this Controverſie, pag. 510.

Gainſaid by themselves.

In the *Canon* of the *Maſſe*, the Priest makes his prayer thus Receiue vs into the fellowship of thy Saints, not weighing our merites, but granting vs pardon by Iesus Christ our Lord. Here is renouncing merit, and appealing to mercy through Christ.

Saint *Gregory* on *Pſal. 7. poenit.* It is one thing for God to reward men according to their workes, and another for the workes themselves: and hee alledgeeth the Apostles saying, The suffering of this life is not worthy of the glory of the life to come.

Our Adversaries grant, that the children which goe to heauen, goe thither without merit, by the warrant of the free Adoption by Iesus Christ. Now, the meanes of saluation in Christ is one, and not diuers, in respect of the persons saved, for one sort to be saved without; and another by merites: as if Christ were not alike sufficient for both; or that there were any other ground

ground of saluation, then the free election of grace, Ephes. 2. 4. 5.

Rom. 11. 5. 6. Act. 13. 48.

See the forenamed Dr. *White* against the merit of condignitie, citing *Gregory Arimini*, *Durand*, *Marfilus*, *Waldensis*, *Bur.* Diges. 35.

gomsis, *Erasmus*, with others. Also his Brother Dr. *White*, may Sec. 15.

of the true Church, producing some of these, and withall, cit-

ing *Ferns*, *Bellarmino*, *Stella* his prayer on Luke, chap. 7. and

Anselms prayer taught the people; renouncing and plainly

denying their owne merites, and resting on Christs merites, and

his blessed death and Passion onely.

Scriptures objected answered.

Matth. 16. 27. Hee shall reward every man according to his

works. Matth. 5. 12. Great is your reward in Heaven. So

Matth. 10. 42. Rom. 2. 6. 1. Cor. 3. 8. Reuel. 22. 12. Ieremi

31. 16.

Ans. 1. There is, Rom. 4. 4. a reward of mercy and grace,

which we acknowledge, and not of desert and merit: for a re-

ward may be of bounty aboue any due to the partie, but so

cannot merit. *Ambras* Epist. lib. 2. There is one kinde of re-

ward of liberalitie and grace; and another the wages of vertues

and recompence of labours.

Secondly, the reward here being vnderstood of eternall life,

must needs be of mercy; for eternall life, saith the Apostle, is

the gift of God, Rom. 6. 23. and not mans purchase. A gift is

free, and cannot be merited by workes: for to him that works,

the reward is reckoned not of grace, but of debt, Rom. 4. 4. Hea-

uen then being Gods gift, cannot bee due for workes, to make

God become indebted to man.

Thirdly, the Rewarder here is God. Now, he rewards two

wayes, either in mere iustice, or in iustice and mercy both. In

mere iustice so rewardeth he the wicked, iustly deserving dam-

nation. In iustice and mercy both: so beleeuers in Christ. In

iustice first, in respect of Christs meriting reward for his: se-

condly, for that God is iust in his promise, and hauing promised

a reward in his iustice, he will performe it. In mercy yet this is to

vs: first, in respect of our selues; deserving no such reward: then, in respect of the mouing cause, which is his owne good pleasure, to make such a promise, and to accept vs in Christ, and so to reward vs.

Gen. 4.
Heb. 11.

Fourthly, the reward here is promised to the persons, *He will reward every man*, and not the worke: for the person makes the worke accepted, as *Abel* did his offering, and not the worke the person with God.

Fifthly, it is not here said, *for his workes*, as noting any cause of mans reward, but *according to his workes*, shewing the qualitie of the workes, as they may excell one another, and how our workes should be the measure, according to which God would mete and proportion out the heauenly rewards. For as men here excell in vertues, so shall they in glory; and therefore of such as suffer for Christ, hee saith, *Great is your reward*, *Matth. 5.*

Sixty, if workes were rewarded, yet is it in mercy, and not for the merit of them: for are they not imperfect, as before is proved? Again, are they not his owne fruits of his owne Spirit? and can wee merit to giue to God his owne? Moreover, what equalitie is there betweene heauen, the reward, and the worke wrought? None at all. And therefore the reward is in mercy, and not in merit.

2. Cor. 5. 10. *Wee must all appeare before the Iudgement Seat of Christ, that every one may receiue the things done in his bodie, according to that he hath done, whether it be good or bad.*

Answ. 1. Here is intended onely, that in generall there shall be a retribution of reward and punishment. And therefore the diuers meane of procuring both these is not specified: but a phrase vsed, which may extend to both, *according to that he hath done*, in either kinde. Otherwise for the one, namely, for doing badly, might truly & properly haue bin said, For the merit, or demerit of euill workes, punishment is due. But because it could not be said so of the other, therefore the word *according* is vsed. And so the scope of the place reacheth onely to shew, that there shall be a manifestation of our workes, and retribution for them. But if we will needs particularize here of the manner of

of rewarding good workes, then wee say, that the Iudge here, Iesus Christ, comes not to reward his, according to their merit, with heauen: for it is said, that hee *giueth* to them eternall life, Ioh. 10. 28. By his blood himselfe obtained it for them, Heb. 9. 12. They doe not then merit that which is gift: and therefore he proceeds not here according to any merit in them.

1. Cor. 4. 5. *Then shall every man haue praise of God.*

Answer. 1. Here is no merit spoken of.

Secondly, the person is praised, and not his workes: and this God doth of his goodnesse, for our faithfulnessse, Matth. 25. 21, 23. but not for the worthinesse of the worke done.

Thirdly, Saint *Paul*, verse 4. the very next verse before saith, *Though I know nothing by my selfe, yet am I not thereby iustified.* He conceited therefore no merit.

Fourthly, the praise here intended specially, is in regard of sinceritie of teaching, whereby Saint *Paul* implyeth, that other false and proud teachers were not so praise-worthy, as some of the Corinthians thought, being seduced by them.

1. Cor. 9. 17, 18. *I haue a reward,* verse 25.

They stroue to obtaine an incorruptible Crowne.

Answer. 1. This reward is of mercy; and not of merit: for the incorruptible Crowne, that is, Heauen, is obtained by Christ, and is his gift to vs: therefore not obtained by merit.

Secondly, our obtaining by strouing, is the obtaining of the assurance of the Crowne in our selues, and not the obtaining of the Crowne it selfe through the worthinesse of the strouing: seeing we are commanded to stroue, Luk. 13. 24. Now, that which is done of duty, cannot merit.

Thirdly, the Apostle *first*, in verse 16. telleth vs, that in doing his dutie, he hath nothing to glory of: Then in verse 17. he applyeth the reward, not to the worke wrought, but to his willingnesse in working: yet he implyeth, that there may be an vnwillingnesse: and doth hee not acknowledge, Rom. 7. 18. that where a will is, yet there may want abilitie to performe?

R

Lastly,

Lastly, in verse 18. hee plainly expressees what hee meaneth there by reward; not heauen, but in preaching, to make the Gospell of Christ without charge.

Hebr. 11. 26. *He had respect to the recompence of reward.*

Ans. 1. The blundering Friars, wheresoeuer they finde in Scripture, *reward*, presently cry out that they haue found *merit*. How oft haue we told the out of the ancient Fathers, nay, out of ciuill experience, that reward & merit be not alwaies Relatiues? that there is a reward of grace as well as of due debt, Rom. 4. 4?

Secondly, who knowes not, but that euen here men requite labours without desert?

Thirdly, *Moses* had respect to the recompence vpon Gods promise made, and not vpon the merit of his owne doing: for hee makes not his owne act, the procurer of the recompence, but the certainty of the recompence, the setter of him forward to the worke.

Psal. 18. 20. *The Lord rewarded mee according to my righteousness, &c.*

Ans. 1. *Dauid* speaketh in his life time of that which God had done for him in deliuering him from *Saul*, and from his enemies, which deale most vniustly with him: here therefore first *Dauids* righteousness is his righteousness towards men, which God mercifully looked vpon, and not any righteousness of his before God: for this *Dauid* disclaimed, Psal. 130. 3. and 143. 2. Secondly, the reward here is not heauen, but *Dauids* deliuerance, and Gods fauourable protection of him in his troubles.

Reuel. 3. 4. *For they are worthy.*

Ans. 1. This is spoken of the persons, and not of their workes.

Secondly, the word *worthy*, is here indeterminately set downe, and doth not shew how they are worthy. Therefore before it bee determined, it must bee proued by other Scriptures, how they became worthy: else merit cannot hence bee concluded.

Thirdly, men by the Gospell are worthy, not of themselves, but through Christ, who is their righteousness before God,
1. Cor.

1. Cor. 1. 30. Worthy they were, because Christ was pleased to count them worthy, as 2. Thes. 1. 5.

Fourthly, this may be vnderstood comparatively, in respect of others in *Sardis*, who had defiled themselves, &c.

Col. 2. 24. *Knowing that ye shall receiue the reward of the inheritance; for ye serue the Lord Christ.*

Digni, non ex dignitate, sed dignatione.

Ans. 1. Here the Apostle speakes of seruants, how in doing faithfully their seruice to men, they serue Christ himselfe. Now, for seruants to serue their Master faithfully, is a duty commanded by God, Ephes. 6. 5, 6. But imposed duties done, cannot merit, Luk. 17. 10. 1. Cor. 9. 16.

Secondly, the word *for* expresseth not the cause of the reward: but the signe and true token to our selues of obtaining it. It noteth the qualitie and condition of such as may looke for eternall life; as also the way and order, which they that come thereto, doe obserue here in this life, and not the cause thereof.

Gen. 15. *I am thy great reward.*

This is spoken of God himselfe. Can he himselfe be merited of vs? Can man by any worke bring God himselfe to bee the very due debt? I tremble to thinke so. Let any Pharise thus challenge God: I dare not.

1. Tim. 4. 8. *Godlinesse hath promise of the life that now is, and of that which is to come.*

Ans. 1. That which is of promise, commeth freely, and is not merited. God promised Christ. Did we merit him? Christ promised his holy Spirit. Was it merited?

Secondly, all promises of God made to his people, are made in Christ. In him all the promises of God are yea, and Amen; they haue their ground and performance in him, and for his sake, to vs. This very word cutteth the finewes of Merit, and sheweth that we claime of God fidelitie in performing his promise, but not the paiment of a deserued debt.

2. Tim. 4. 8. *The Crowne of righteousness, which the Lord that righteous Iudge shall giue me at that day.*

Ans. 1. Before is shewed how eternall life, which is this Crowne of righteousness, is given vs freely by Christ.

Secondly, it is called the Crowne of righteousness, be-

cause he glorifieth thasthose whom hee iustifieth, Rom. 8. 30.

Thirdly, Saint *Paul* disclaimed iustification by his owne righteounesse, 1. Cor. 4. 4. & 9. 16. and taught saluation to bee by grace, and not by workes, Ephes. 2. Here therefore hee speakes not of merit: for so should hee be contrarie to himselfe.

Fourthly, Saint *Paul* speaketh in verse 7. of nothing done by him, but that which by dutie hee was bound to doe. Was hee not bound to fight a good fight, to finish his course, and to keepe the faith? Then could hee not merit by his dutie, as before is proued.

Fifthly, the Lord is said to bee righteous in rewarding, not in respect either of vs, or of our worke, but in respect of his promise to reward, which he is iust to performe: for by our workes we make him not debter; but he makes himselfe so of his meere goodnesse by promising, for hee is not vniust to forget our workes, Heb. 6. 10. for his owne promise sake: for hee is iust in his sayings, Rom. 3. 4. Where note also, that the truth of God, verse 7. is called the righteounesse of God, verse 3. and he is said to be iust, as well in forgiving, 1. Ioh. 1. 9. as in punishing: and a mercifull righteounesse there is in God, even his faithfulness towards his people, in performance of his Word, which is opposed to the iustice of God, by which hee rewards men according to their deserts, Psal. 143. 1, 21. Consider this well, and thou shalt neuer swell with merit.

2. Thef. 1. 3. *That yee may bee counted worthy of the Kingdome of God, for which ye suffer.*

Answer. 1. Touching the word *worthy*: see before the answer to Reu. 3. 4.

Secondly, here it is not said, that they *are worthy*, or *might be worthy*, but, that they *may be counted worthy*. Now, to be so, and to be counted so, doe much differ. For they bee counted so, that in themselves are not so, but in another, as wee all bee through Christ. So Saint *Paul* prayeth to God for this, as a mercy from him, towards them, that hee would count them worthy. Now, God doth count none worthy but in Christ, in whom onely hee is pleased, Math. 3. 17. Therefore the Thessalonians

Ionians were not worthy by any thing in themselves. Thirdly, their sufferings made them not worthy of eternall life: for the Apostle had taught the contrary, Rom.8.18.

XXIX. Proposition.

Of Free-will, and the strength thereof.

BEfore I come to propound the question, that it may be truly vnderstood, some things are to be premised.

First, that there is the facultie called the will in every reasonable soule.

Secondly, that this will is a free and active will, in it selfe, and to any thing it willeth, without enforcement.

Thirdly, that this will hath the vnderstanding, the other facultie of the soule; euer going before it, to bee the informer thereof.

Fourthly, that this will hath power to chuse, or refuse the thing objected, and laid before it, or to pause and rest it selfe betwene both.

Fifthly, that the vse of this free-will was, to compasse all those ends for which man was made, (which were as manifold as mans composition, who is *microcosmus*) and to doe such things as should tend to his owne good, and Gods glory: but by sinning, man hath left off this free-will, till it be repaired by grace: yet not wholly, but that in diuers things some power remaineth;

First, *in all naturall actions*, as to eate, sleepe, walke, sit, stand, and to vse all other bodily actions, and vse of the senses, for preferuation of life, and for auoiding things hurtfull; the generall gift in nature, common to all vnreasonable creatures. Onely whereas these moue to their end, yet are they not priuy (for want of reason) to discerne what they doe: but man, as Lord of his owne actions, doth what he doth, out of his owne choice, by knowledge, and deliberation beforehand.

Secondly, *in humane actions*; as to speake, discourse, learne and

teach Arts and Sciences, and all such things as bee common to all of mankind, that they may liue in the world, as men, among men, in ciuill societies profitably.

Thirdly, *in Morall actions*; as to doe iustice, to liue temperately, chafte, to doe good to others, to relieue, helpe and defend them, and to doe actions of common honestie, and such things as be praise-worthy, and common among ciuill-minded men, which know how to gouerne themselves after a commendable fashon in well-ordered societies: but yet all these with great weakenesse, and maimedly.

Fourthly, *in sinfull actions*, even to the full, and that with greedinesse, Ephes. 4. 19. as to blaspheme, despise Religion, persecuting the truth, and to doe all manner of euill, drawing iniquitie in cords of vanity, and sinne, as the linke of a Waine, Esa. 5. 18. as farre as God will permit.

Fifthly, *in outward meanes tending to spiritmall ends*: by Gods appointment, as to come to the Church, to say prayers, to reade and preach the Word, to heare it read and preached, to receiue the Sacraments, to conferre and reason of points of Religion, to professe it openly, to submit, and outwardly to conforme to the orders of the Church; and to obserue such things therein, as be common to the outward profession of Christianitie. But here in the power of the will is wonderous weake and defectiue, as is cleere by too lamentable experience, and in the iudgement of euery mans conscience. Thus farre man hath free-will before regeneration, but the power thereof in these forenamed meanes, is not without the common helpe of Gods Spirit: for a man cannot say, that Iesus is the Christ, but by the holy Ghost; and this will of man is also vnder Gods will, as all these places shew, Ier. 10. 23. Pro. 16. 1, 9. & 19. 21. & 20. 24. Iam. 4. 15. Psal. 21. 11. Heb. 6. 3. Act. 18. 21. 1. Cor. 4. 9. For God in his wisdome determineth all things, by his power subdueth all things, and by his prouidence disposeth and guideth all things, Psal. 135. 6. Ephes. 1. 11.

Sixthly, when God by his grace repaireth the losse of free-will in spirituall things, and giueth a man a will to repent, belecue, loue, and obey God; then in these spirituall things hath his will
a power

a power to beleue, repent, and so forth, willing his owne eternall comfort with God, and true fellowship with those that truly loue God, but not before GOD worke this will in him; which will is yet but partly to good; for that it is partly to euill, being here sanctified but in part, as appeareth by the infirmities, and falls of the godly; yea and this will wrought, needeth continuall assistance of diuine grace, that the same may will vnto the end. These things premised, will helpe to answer the objected Scriptures by the Aduersarie, and to make euident the point in Controuersie, and the question betweene vs and them.

The state of their Tenet :

That mans will hath a naturall power in it selfe, co-working with Gods grace, in the very first instant act of a sinners conuersion, to which actiuitie of the will, such conuersion is in part to be attributed :

Confuted by their owne Bible.

BY their owne Bible a man is wholly dis-inabled of his own naturall will, though neuer so well morally qualified, truly to will spiritual good things for his owne eternall saluation, and peace with God.

First, it sheweth him to bee conceiued in iniquities and sins, Psal. 50. 7. and to be a transgressor from the wombe, Esa. 48. 8. Psal. 51. 7. and to be a seruant to sinne, Rom. 6. 20. and so it strips nature, making a man naked of all spirituall good, as of abilitie to perceiue and know the things that are of the Spirit, 1. Cor. 2. 14. to see the Kingdome of God, Ioh. 3. 3. to thinke any thing of himselfe, as of himselfe, 2. Cor. 3. 5. For no good dwelleth in him, Rom. 7. 17. How then can we will that which wee cannot perceiue, nor know, nor see, nor so much as once thinke of, being indeed alienated from the life of God, Ephes. 4. 18?

Without Christ able to doe nothing, Ioh. 15.5. but are become altogether vnprofitable, not one of vs doing good, no, not so much as one, Rom. 3.12.

Secondly, it taketh him (hauing thus found him naked, and without the life of God) and layeth him dead in the graue of sinne, being dead in sinnes and offences, Ephes. 2.1, 5. Col. 2.13. Now what power of will is there in a dead man?

Thirdly, hauing thus put him dead into the graue of sinne, it couereth him ouer with corruptions: His vnderstanding is obscured with darknesse, Ephes. 4.18. his wisdom is an enemy to God, Rom. 8.7. an enemy in sense, Col. 1. 21. blindness is ouer his heart, Ephes. 4.18. yea, all the cogitations of his heart are bent to euill at all times, Gen. 6.6. peruerse it is, and vnsearchable, Ier. 27.9. and, as *Montanus* translateth, deceitfull about all; so as it is not, neither can bee subiect to the Law of God, Rom. 8.7. whereby hee is wholly giuen ouer; yea, and giveth himselfe to the operation of all vncleannesse with greedinesse, Ephes. 4.19. being vnwise, incredulous, erring, seruing diuers desires, and voluptuousnesses, living in malice and enuie, hatefull, and hating one another, Tit. 3.3. walking according to the course of the world, and according to the prince and spirit of Darknes, doing the wil of the flesh and of the thoughts, and so by nature the child of wrath, Ephes. 2.2, 3. If it be thus with man by nature, where is the power of his free-will? specially if we consider him to be in the deuils snare, and held captiue at his will, 2.Tim. 2.26?

Fourthly, thus hauing couered him ouer with his foule corruptions, their Bible maketh him in the very first instant act of his conuersion, meere passiue; And this it doth:

First, by remouing the cause of our new-birth from our selues; we are not borne of bloud, nor of the will of the flesh, nor of the will of man, Ioh. 1.13.

Secondly, by denying man to haue any thing to giue vnto God first: We haue not first giuen vnto him, Rom. 11. 35. Wee haue nothing that wee haue not receiued, neither haue wee whereof to glory, as not receiued, 1.Cor. 4.7. by denying him to bee able to doe any thing, Ioh. 15. 5. as to haue power to
heare

heare Christs Word, Ioh. 8. 43. to beleuee, to receiue the Spirit of truth, Ioh. 14. 17. to know God, Matth. 11. 27. to chuse Christ, Ioh. 15. 16. to come to Christ, Ioh. 6. 44. to enter into the Kingdome of God, Ioh. 3. 5. to come whither he is gone, Ioh. 8. 21. And the reason is giuen, because they are not of God, Ioh. 8. 47. because it is not giuen them of God, Luk. 8. 10. because they are not his sheepe, Ioh. 10. 46. because their eyes are blinded, and their hearts indurate, Ioh. 12. 40. and they haue not eyes to see, nor eares to heare, Rom. 11. 8. nor hearts to conceiue, 2. Cor. 2. 9, 10.

Thirdly, by affirming that very powerfull meanes: yea, though men be wise and prudent, yet are not auailable, where God giueth not heart to vnderstand, eyes to see, and eares to heare, Deut. 29. 3, 4. Luk. 19. 42. Matth. 11. 25, 27.

Fourthly, by ascribing to God all that wee are, all that wee haue, all that we doe, and all that we can doe; both for the beginning, for the increase, and for the continuance. By which we may see, how that it is Gods preuenting grace, that brings vs to him, and his grace also that confirmeth, increaseth, and preserveth vs vnto the end.

This also their Bible teacheth, and sheweth how mercifully God preuenteth vs in all things, that no man might glory in himselfe, but hee that glorieth, should glory in the Lord, Ier. 9. 23, 24.

First, God, before such men haue any being, as haue free-will in spirituall things, chooseth and predestinates them in Christ to be holy and blamelesse, Ephes. 1. 4. and preordinates them to beleuee, and to haue eternall life, Act. 13. 48. So as the ground of their saluation, is farre before their will.

Secondly, hauing thus chosen them, he findeth them, when they neither seeke, nor aske after him, Rom. 10. 20. they are his worke, Ephes. 2. 10. made anew: they haue a new birth, Iam. 1. 18. being borne of God, Ioh. 1. 13. and of the Spirit, Ioh. 3. 5, 8. by the immortall seed of the Word, 1. Per. 1. 23. Hee takes away vnwillingnesse, and the stony heart, and giues them a will, Phil. 2. 23. euen a heart of flesh to doe his will, Ezek. 11. 19, 20. and puts also into them a new heart, and a new Spirit,

rit, Ezek. 36. 26. so is the new man created in iustice, and in the holiness of the truth, Ephes. 4. 24. Thus God in mercie prevents mans will.

Thirdly, Man being thus begotten, thus borne and made anew, the Lord quickneth him, Rom. 8. 11. Ephes. 2. 5. and giueth him spirituall life, Ioh. 5. 21. 1. Cor. 15. 45. For now hee liueth, yet not he, but Christ liueth in him, as the Apostle speaketh, Gal. 2. 20. still preventing mans will.

Fourthly, when God, of a dead man hath made him aliue, and raised him vp againe, Col. 2. 12. then he openeth his vnderstanding to vnderstand the Scriptures, Luk. 24. 45. openeth his eyes, Psal. 118. 18. Esai. 35. 5. and 42. 7. his eares, Esa. 50. 5. Iob 33. 16. his lips, Psal. 50. 17. his heart to attend to the Word, Act. 16. 14. In whose heart God now so shineth, as when hee commanded light to shine out of darknesse, 1. Cor. 4. 6. and setteth them free, Ioh. 3. 37. still in mercy preventing mans will.

Fifthly, thus God maketh way for himselfe, opening mans vnderstanding, eyes, eares, lips, and heart: he draweth vs vnto him, Ioh. 6. 44. and giueth his lawes into our hearts, and subscribeth them in our minds, Heb. 10. 16. Hee giueth vs diuine graces, spirituall wisdom, Ephes. 1. 17. the knowledge of the mysteries of the Kingdome of heauen, Matth. 13. 11. Faith, Ephes. 2. 8. Phil. 1. 29. Loue, 1. Ioh. 4. 20. Feare, Ier. 32. 40. Repentance, 2. Tim. 2. 25. Act. 5. 31. and 11. 18. and the Spirit to know the things that are giuen vs of God, reuealing vnto vs that which no eye can see, no eare can heare, no heart conceiue of, 1. Cor. 2. 9, 10, 12. Doth not God then by his grace prevent our will?

Sixtly, after his thus furnishing vs with heavenly indowments, Ezek. 16. 9, 13. hauing wrought in vs the will, that we may be employed in his seruice, he worketh also in vs the deed, Phil. 2. 13. hee teacheth vs to pray, Rom. 8. 26. powring out the Spirit of grace and prayer, Zach. 12. 10. Hee maketh vs to walke in his precepts, and to keepe his iudgements, Ezek. 11. 20. and it is of him that men haue great substance, 2. Chron. 32. 29. 1. Chro. 29. 16. and of him it is, that they bestow of it liberally,

Psal. 119. 18.
Psal. 51. 17.

Deut. 8. 18.
2. Cor. 9. 9, 11.

liberally, verse 14. yea, if any doe suffer for his name, this is also the gift of God, Phil. 2. 29.

Seuently, that all our sufficiency may be knowne to bee of God, their Bible telleth vs in general, that of him are all things, Rom. 11. 36. that euery best gift, and euery perfect gift is from aboue, Iam. 1. 17. that he beginneth the worke, Phil. 1. 6. that it is he also that increaseth, 1. Cor. 3. 7. Ephes. 2. 21. Col. 2. 19. perfecteth, Phil. 1. 6. Psal. 138. 8. strengtheneth and confirmeth, Rom. 16. 25. 1. Cor. 1. 8. and keepeth vs, 1. Pet. 1. 5. so that none shall plucke vs out of his hand, Ioh. 10. 28. and putteth his feare into our hearts, that we shall not depart from him, Ier. 32. 40. concluding, that all our sufficiency is of God, 2. Cor. 3. 5. and that it is hee that hath wrought all our workes in vs, Esai. 26. 12.

Lastly, to all these reasons, I may adde these fiue following.

First, Gods promising of his heavenly gifts and graces, as shewing men to be without them, till they receive them from him: such are those in Ezek. 11. 19. Ier. 32. 39, 40. & 31. 33, 34. & 24. 7.

Secondly, the prayers made vnto God to conuert men, Ier. Psal. 119. 36. 31. 18. to fit them in all goodnesse to doe his will, Heb. 13. 21. to sanctifie and preserue them without blame, 1. Thes. 5. 23. doe shew that the power is from God, and not in man.

Thirdly, the godly acknowledging their preseruatiō from falling, to be of God, Psal. 115. 8. and 36. 24. and that it is hee Psal. 116. 8. that lifteth them vp being fallen, Psal. 144. 14. they attribute Psal. 37. 34. nothing to their owne power. Psal. 145. 14.

Fourthly, the Apostles giuing God thanks for mens obedience, Rom. 6. 17. for their faith, hope, loue, Col. 2. 3, 4, 5. for their deliuerance frō the power of darknes, for translating them into the kingdome of his Sonne, Col. 1. 13. for the increase of faith and charitie, 1. Thes. 1. 3. for blessing them with spirituall blessings, Ephes. 1. 3. By all which God is made the Author and Giuer, and we onely the Receiuers thereof, when hee hath made vs willing thereto. For a man can receiue nothing, vnlesse it be giuen him from heauen, Ioh. 3. 27.

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The last is, that the Scripture telleth vs how the Lord preuenteth the pride of mans heart, that hee might not ascribe power to himselfe, Deut. 8. 7. *Hee had mercy on thee, lest thou shouldst say in thy heart, Mine owne force, and the strength of mine owne hand, hath atchieued all these things for me.* Ephes. 2. 8, 9. *Wee are saved by grace, not of workes, lest any man should boast himselfe.* We are not (wee see) to boast of our owne strength, nor to ascribe any thing to our selues, but remember Gods mercy, that hee which doth glory, may glory in the Lord, 1. Cor. 1. 31. 2. Cor. 10. 17. For of him, and by him, and in him are all things: to him be therefore glory for euer, Amen, Rom. 11. 36.

Contraried by Antiquitie.

Austin, in Enchir. ad Laurent. cap. 30. No man can beleuee, hope and loue, vnlesse hee will: but euen the selfe-same will to beleuee, hope, and loue, commeth not, but from God.

De gra. cont. Pelag. cap. 25. God doth not onely helpe vs to be able to worke, but worketh in vs to will and to worke: and in cap. 17. he saith, that God without vs doth worke in vs to will: and in *Epist. 107.* It is God, who by his secret calling worketh the minde of man to giue consent.

Prosper. de vocat. Gent. cap. 6. The turning of the heart vnto God, is of God: alledging the place of *Jeremie 24. 7.*

Fulgens. ad Monimum, lib. 1. Both our good will, and also our good workes are of God. And againe, this Father saith, We in no wise suffer, nay, according to wholesome Doctrine we forbid, whether in our faith, or in our workes, to challenge to our selues any thing as our owne.

S. Bernard de gra. & lib. arb. The creating of vs to freedome of will, is wrought without vs.

The *Arauscan Concill. 2. cap. 4.* determineth, that if any doe maintaine, that God expecteth our will, that wee may be purged from sinne, and doth not confesse, that by the infusion and operation of the holy Ghost, it is also wrought in vs to be willing to bee purged, hee resists the Apostles Doctrine, who

who saith, that it is of God that worketh in vs both the will and the deed.

Bishop Usher lately handling this point, citeth *Austin*, and *Fulgentius*, *Prosper*, *Ierome*, and others : to whose learned Tract, I referre the Reader.

Gaine said by their owne men.

Bayns de vit. imp. cap. 8. Free-will, without Gods helpe, is of power to doe nothing but sinne.

The Master of the Sentences, lib. 2. D. 25. saith, that Free-will, before Grace repaire it, is pressed and ouercome with concupiscence, and hath weakenesse in euill, but no grace in good; and therefore may sinne, and cannot but sinne, euen daminably.

Cornelius Musconian. tom. 1. pag. 252. Our strength is not sufficient to bring vs backe from death : wee cannot be conuerted and faued by our owne power. The exciting grace, which disposeth thee to thy conuersion, God workes in thee, without thee : God soweth it in vs, without vs.

Alphonsus aduers. heres. lib. 7. verbo gratis. Our will, when by Gods helpe it hath begunne to doe any good, it cannot, without the same speciall helpe, prosecute the good begun, nor perseuere in it.

Greg. Ariminensis 2. D. 26. pag. 95. without this speciall aide it can doe nothing.

See Bishop Usher in his last booke, citing *Gelasius*, with a Synod of 70. Bishops at Rome ; the French Bishops in the second Councill at Orange ; *Bradwardin*, the Archbishop of Canterbury.

Scriptures objected answered.

1. Cor. 7. 37. *Has power over his owne will, &c.*

Ans. 1. This is nothing to the question in hand, which be of free-will and power thereof, in the first act of a sinners conuersion. Secondly, we grant that in such a case as this, to wit, to marry

marry his Virgin, or not to marry her, man hath free-will, that is, power and right.

Ioh. 1. 12, 13. *Hee came in to his owne, but his owne receiued him not, but as many as receiued him, &c.*

Ans. 1. In the former part is mans inabilitie to entertaine Christ: they receiued him not, they would not. We grant mans freewill to euill, till God change it. Secondly, in the latter part it is said, Many receiued him. But it is not said, By the power of their owne will. Wee acknowledge that by Gods preventing grace, men may receiue Christ: which here is to be vnderstood: for they that receiued him, did it by faith; and are said to beleeue in him: but the Apostle saith, *Faith is the gift of God*; Ephes. 2. 8. and not in mans power. Thirdly, the very next verse following in this Chapter, verse 13. cuts the nerues of the power of free-will in our new-birth. For saith the text, *We are borne of God, not of blood; nor of the will of the flesh; nor of the will of man.*

Deut. 30. 19. *I haue set before thee life and death, blessing and cursing: therefore choose life.*

Ans. This and all other exhortations and commandements, as Ios. 24. 14, 15. Deut. 10. 12, 13. and 11. 16, 18. Ephes. 4. 22. Phil. 2. 12. and in many other places in *Moses*, *Psalmes*, *Prophets*, and in the New Testament, doe not conclude in man any naturall power of his owne will, to chuse or refuse; to obey, or not to obey, of his owne free will, as our Aduersaries doe imagine; no more then they can conclude, the lame man in Act. 3. 2. to be borne, to be able to rise and walke, because *Peter* said to him, *Rise up and walke*, verse 6.

First, because in none of the exhortations, deuotions, and commandements, there is any mention of the power by which man comes to be able to performe that which hee is exhorted vnto. Therefore the power is to be gathered out of other Scriptures, which is the power of Gods grace, and not the power of mans freewill; as all the Scriptures before alledged doe fully proue.

Secondly, for that all those places doe no more but shew what duties man oweth to God, but not what hee can doe of him-

himselfe. A Creditor demanding payment of his Debter, and exhorting him to pay; doth not therefore imply necessarily, that he is able to pay; for he may (perhaps) for all that, be altogether vnable to pay, as wee may reade, *Math. 18. 23.* So these places shew what we owe; and what God requireth, but not that therefore we are able to pay what he commandeth for all the Scriptures afore alledged deny in all their protestations here: *Mat. 23.*

Thirdly, all these commandements and exhortations, are spoken to those in the Church, which consists of a mixed company, both of vnregenerate, which are either abjects; or elect of God, albeit not yet called, as also of regenerate persons. Now, to the first sort; God thus speakes, shewing them what they could haue done; (for God commandeth nothing that hath beene, is, and shall bee ever impossible to man) and what yet they ought to doe vpon perill of damnation; but not what either they now can doe; or shall hereafter be euer able to doe of themselves, being dead in sinne; and void of grace; and God not bound to giue it them. To the second sort, the elect; not yet borne anew by the Spirit, God thus speakes, to shew not onely what they could haue done once; what now they ought to doe, but also what by Gods preuenting grace they may bee able, and shall doe. For God vseth such meanes to conuert them vnto him, (the day of their visitation being come) inwardly by his Spirit, working their will to that which hee outwardly by word commandeth, and exhorteth vnto; *Act. 1. 38, 41.* As *Peter* exhortation to the lame man, by which God conueighed strength and power into the man; to make him able to walke, *Act. 3. 6, 7.* This appeareth fully in *Ezek. 37. 7, 10.* To the third sort, the already Regenerate, who haue, by Gods preuenting grace, free will, God thus speaketh, as to them that can doe what he commandeth, and exhorteth vnto. He vseth threats; to keepe them in awe: dehortations; to keepe them from sinne: admonitions; to make them take heed: exhortations; to set them forward: promises; to encourage them, that so, by his euer-assisting grace accompanying them, they may be raised, when they are fallen; be increased, that they decay not; and kept on in continuance to the end, that they neuer fall

fall away. Thus may we see, that these commandments, dehortations, and exhortations are not in vaine, though mans own will be not lifted vp thereby, as Papisists dreame.

Fourthly and lastly, *Moses* and the Prophets vnder the Law speake legally to men, so as if they neuer had fallen, but had kept their perfection, not regarding their now inabilitie after the fall: and therefore from such legall charges and commands, wee cannot conclude mans power to performe. As for Evangelicall commandments, they are assisted by Gods Spirit, to wrooke in the elect grace of obedience in Christ, in, and through whom they are made able to doe all things, as the Apostle speaketh. What then are these commandments to proue the power of mans free will? Euen nothing at all, whether they be taken legally, or Evangelically.

Luk. 13:34. O Ierusalem, Ierusalem, &c. how often would I have gathered thy children, &c. and thou wouldst not.

Ans. In this place, speaks of free will vnto euill, to wit, the wills refusing of the meanes of Saluation, in killing the Prophets, and stoning them that were sent of God for their saluation: And this miserable free will we acknowledge, which Christ complaineth of.

Luk. 10:42. Marie hath chosen the better part.

Ans. It is not denied, that we haue a free will to come to heare: But to heare as she did, and to make so blessed choice to entertaine Christs Word into her heart, whilst her sister was entertaining Christ at the table, was of Gods speciall diuine grace, working in her the will and the deed.

Act. 5:41. Being sold: was it not in thy power?

Ans. 1. This proueth not the question of the power of will in the first act of commission. Secondly, this speaketh of free libertie and power, which a man hath of his owne goods to giue, or not to giue: which power wee acknowledge a man hath. Thirdly, this is of an ill act, with holding part of that from the Church, which hee seemed wholly to bestow vpon it, which was hypocrisie: And to such euils we grant man to haue free will.

Philimon, &c. 14. That thy brother should not bee as a

were of necessity, but willingly.

Ans. This speakes not of the question in things spirituall; but of *Pauls* desire to haue kept *Onesimus* with him in *Philemons* stead, to haue ministred to him in prison, if hee had knowne *Philemons* minde, and willingnesse therein. Absurd quodations, and nothing to the point controuerted. For who denyeth will in man to lend, or not to lend his seruant to another?

1. Cor. 9. 1. *Am I free?*

Ans. Nothing to the question. He speaketh of freedome which other Apostles vsed, verse 4, 5. So 2. Cor. 9. 7. of giuing reliefe to the poore Saintes, Numb. 30. 14. speakes of the Husbands power ouer the wife in her cause of vowing. Nothing to the question. Iosh. 14. 13. is of *Iosua*, giuing *Caleb* Hebron for Inheritance. If the *Gagger* had cited the words, as he onely quoted the places, his folly would haue exposed him to laughter. 2. Sam. 14. 12. Offer thee three things, choose thee one of them. This is meane of iudgements. What is this to the power of inward conuersion? 1. King. 3. 5. God willethe *Salomon* to aske of him. What God puts into our hearts to doe, that can wee doe. And *Salomon* was one endued already with diuine grace. But we speake in the question of the first act of conuersion, of which these places speake not one word. Matth. 19. 17. *If thou wilt enter into life, keepe the commandments.* This is but suppositiuelly set downe, nor affirming the power of the will. Again, it is spoken legally to a proudly conceited young man, who iustified himselfe, but vntrely, as the euent shewed in the verses following. Iosh. 24. 15. is answered before, in answer to Deut. 30. 19. But yet also note farther, the former part of the verse, is of euill propounded, as the seruing of other gods, which mans will is apt to. The latter part speakes of *Iosua*, who was already a holy Prince; and so is not to the question. 2. Sam. 12. no verse is quoted. Prou. 11. 24. speakes of one that scattereth, and wisheth holdeth more then is meet. This is of morall actions; the one part of liberallitie, the other of niggardlineffe; in which wee acknowledge free will. Esai. 1. 19, 20. If thou bee willing and obedient, &c. But if ye refuse and re-

A briefe answer to the Scriptures onely cited by the *Gagger*.

Gen. 4. 7.

bell, &c. The latter words are spoken of that which mans will is free enough to doe; the former speaks of being willing by a supposition, as God spake to Cain, *If thou doest well*, which yet was false from him. And we acknowledge free-will to good things, when God makes man willing.

Reuel. 3. 20. *Behold, I stand at the doore and knocke, if any man heare my voice, and open the doore, I will come in to him, &c.*

Ans. 1. These words are Metaphorically spoken, and so not to be taken after the letter, and therefore cannot be a sound prooſe in a controuerted point. Secondly, mans act is set downe but onely ſuppoſitively, and ſo affirmeth nothing of him ſimply. Thirdly, it is ſaid that man heareth and openeth; yet the queſtion is, By what power, whether by his owne, or by Gods preuenting grace? which here is not expreſſed. But in other places it is, for it is aſcribed to the Lord that openeth the eare, Eſai. 40. 5. Iob 33. 16. Hee openeth the heart, Act. 16. 14. yea, He it is that openeth the doore of faith, Act. 14. 37. the doore of viſitation, Col. 4. 3. and the doore of the paſſage of the Goſpell, 2. Cor. 2. 12. 1. Cor. 16. 9. Fourthly, Chriſts knocking, firſt by the Word, is the meane hee uſeth to conuey the grace of his Spirit into our hearts, to make vs to open to him. So by *Pauls* Miniſterie, hee knocked at the doore of *Lydia's* heart, and hee by his Spirit then opened the ſame, as the text ſheweth very plainly Act. 16. 14. So Chriſt by his owne preaching knocked, and in knocking opened the doore of vnderſtanding to his Diſciples, Luk. 24. 45.

To conclud this point of free-will herein, that men be not deceiued by the Aduerſaries deceitfull Allegations of Scripture, let them diligently obſerue the queſtion, which is of the power of free-will in matters ſpiritual, in the firſt act of conuerſion, which is by Gods Word wholly aſcribed vnto God himſelfe. Neither can our Aduerſaries bring any Scripture to proue, that it is in the power of mans will to prepare it ſelfe thereto. For all the places they alledge, are either to proue freedom of will in nature, humane, morall, ſinfull actions, and in outward actions tending to pietie. Or the places cited are ſuch as ſpeake of mans free-will in ſpiritual actions,

actions, and these may bee reduced to three heads.

First, to those which perswade, exhort, and command men to turne and repent; to doe good workes, to beleue, loue and obey God. To which a full answer is made before to Deut. 30. 19.

Secondly, to those which speake of men holpen by God in workes of pietie, which are to be vnderstood of such as be holpen by Gods assisting grace, who haue been prepared before by his preuenting grace.

Thirdly, to those, where men are said to be co-workers with God, which must be vnderstood of them, in whom God hath wrought both the will and deed first: for so they worke, and God also in them. Phil. 2. 12, 13. Through Christ, saith the Apostle, I can doe all things, who strengtheneth mee. Phil. 4. 13. I liue, saith he, and Christ in me. So they liue together, Gal. 2. 20. I labour, saith he, yet not I, but the grace of God, which was with me, 2. Cor. 13. 4. He labours, and grace assisteth him.

To all these places wee may answer generally thus: First, that wee doe acknowledge a freedome of will in spirituall things, when God hath first wrought it in vs. Secondly, that those places alledged of them, speake of Gods commanding, yea, and commending of holy mens willingnesse, prayers, and holy words; good workes; but they doe not manifest by what power they so will, so pray, professe, and practise, and therefore doe not determine the question in hand. Which other Scriptures cleerely doe for vs, and against our Aduersaries.

XXX. Proposition.

That some sinnes are in their owne nature veniall, and doe not deserue eternall punishment.

TO cleere this point, and to make their error euident to all, obserue what they hold to be veniall sinnes.

First, all those sinnes and negligences, into which through weaknesse, vpon euery little occasion, men euery houre do fall.

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Secondly,

Secondly, all the ill-motions of the heart, being without full deliberation and consent; as the sudden passions of the minde, concupiscence, anger, desire of reuenge, and such like, so, vaine and idle thoughts.

Thirdly, such words, as sudden and violent passion, without precedent deliberation and intent, forceth: as in a rage and fury to swear and curse. So cholericke answers for trifles, rayling and reproachfull termes. To these adde excessiue prating, idle talking, scurrilous and filthy speaking, ribald songs, officious lying, without damage to a mans neighbour, vaine boasting, preferring his owne wit, strength and beauty before others.

Fourthly, such finnes as a man committeth against his owne good; as to spend his time idly, gouerne his estate badly, wastfully consuming his goods, louing to play at Cards, and Dice, and to goe to Playes, to exceede in apparell, eating and drinking, with delight of his belly.

Fifthly, finnes towards others; as children disobeying Parents, when it is of negligence and sensualitie. To steale trifles, and things of little value.

Sixthly, such finnes as bee outward to moue delight; as painting the face, or for pastime; as scoffing and obscene leets and gestures in Playes, and such like in sport.

Seuenthly, such finnes as are against pietie and deuotion; as not to sanctifie well the Sabbath day; to fast, pray, giue almes, and to goe to the Church for vaine glory, to confesse finnes negligently, and many other besides: all these they count vniuersall finnes.

Heere may we see plainly how it comes to passe, that vaine people loue so much that vaine licentious Religion, runne to it, and continue in it: and the reasons are,

First, for that they make such euils as these, and many other moe, yea, some kinde of foule secret euils, vniuersall, or no finnes at all; not simply finnes, but imperfectly and onely finnes in some sort.

Secondly, because they hold and teach, that these are not in- iurious to God, are pardonable without repentance, not deserue hell, nor in strictnesse of necessitie to bee confessed to a Priest, neither

neither can God in iustice punish them, more then with a temporall punishment.

Thirdly, because that as they teach, God doth easly pardon and forgie these, and the remedies prescribed, are for the most part very easie, which be these; the giuing of Almes, knocking vpon our brest with some remorse, going into a Church, receiuing holy water with a deuout motion, the Bishops blessing, crossing of ones selfe, bearing with other folkes defects, and froward dealings towards vs, confessing our sinnes in generall, hearing of Masse deuoutly, and to be patient in aduersitie and troubles.

These things are taught, some by one sort, some by another sort of their learned men: See *Vaux* his English Catechisme: also the *mirrour to confesse well*, and *D. Whites Way*, digress. 38. Doctor *White*, his *Orthodox way*, cap. 1. ob. 2. sect. 3. pag. 28. in *quarta*, who doe produce the Auctors which teach these.

To hold that there are any such sinnes as these, or any sinnes at all, venial in their owne nature, and not deseruing damnation, is the very nursery of fleshly libertie, and the high-way to destruction.

Confuted by their owne Bible.

First, it telleth vs, that death is the stipend of sinne, (not excepting any) Rom. 6. 23. and pronounceth that the soule that shall sinne, the same shall dye, Ezek. 18. 20. and that hee is cursed that abideth not in the words of this Law, and fulfilleth them not, Deut. 27. 26; Gal. 3. 10. making him that offendeth in one, to be guiltie of all, Iam. 2. 10. and by it also wee learne that deaths sting is sinne, 1. Cor. 15. 56. And therefore, whatsoeuer is sinne, that sinne is mortall. If it bee sinne, it is the sting of death: and, if deaths sting, then is it mortall. For death doeth euer sting deadly.

Secondly, it threatneth death and hell for such sinnes as they count venial; offences seeming very litle: as in anger to call one foole, is in danger of hell fire, Matth. 5. 22. and for filthinesse, foolish talke, or scurrilitie; commeth the anger of God,

Ephes. 5. 4. 6. yea we are told, that for every idle word men shall speake, they shall render an account in the Day of Iudgement, and that, as guilty of death, Matth. 12. 36. And though our Adversaries doe hold it a veniall sinne, for a man not to husband well his owne estate, living carelessly and idle; yet Christ held it a sinne worthy damnation, Matth. 23. 36, 27, 30. To bee a bragger, to be deceitfull, to breake a mans covenant, to bee without knowledge, though they ranke not these among hal- nious crimes, yet deserue they death, as we learne by their Bible, Rom. 1. 32.

Thirdly, it telleth vs, that, for seeming small offences, many haue bene fearefully punished; as *Leui* wife, for looking backe, to haue bene turned into a Statue of Salt, Gen. 19. 26. For gathering sticks on the Sabbath day, God commanded to stone a man to death, Numb. 15. 35. and one for blaspheming vpon passion, when he was struing with another, Leuit. 24. 10, 14. Some of *Aarons* sonnes, for offering strange fire, were burnt to death with fire from heauen, Leuit. 10. 1, 5. *Nazab*, of a good intent, but touching the Arke, was stricken dead of God, 2. Sam. 6. 7. The Bethshemites, for but looking into the Arke, were smitten dead, to the number of aboue fifty thousand, 1. Sam. 6. 19. The Israelites slaine in the Wildernesse, 1. Cor. 10. For vnaduisedly speaking; yea, when it came from a vexed and exasperated spirit, was *Moses* punished, Psal. 105. 32, 33. he was not permitted to goe into Canaan, which was a type of Hea- uen, but hee must dye before, euen *Moses*. Now, whatsoever sinne vnder the Law God punished with death, or commanded to be punished by death; the same, without remission, deser- ued eternall death. For the first time that death is mentioned, it is to bee vnderstood of death temporall and eternall, due to all, had not there bene a Mediatour betwene God and vs, Gen. 2. 17.

Fourthly, it teacheth, that Originall sinne (which is lesse then any actuell sinne, whether in thought, word, or deed) is punished with death, Rom. 5. 12. Now, if the reward of this sinne be death, then surely much more any other flowing from thence, (though it seeme to man neuer so small an offence) de- serueth

serveth death; as the very consent of the minde to other euill doers, among which *boasters* are reckoned, is worthy of death, Rom. 1. 31. yea, and *Compassions*, which we translate *Reuelings*, wherein too many much delight, is a sinne, which keepe the doers thereof that they cannot obtaine the Kingdome of God, Gal. 5. 21.

Fifthly, sinnes of ignorance vnder the law, Leuit. 4. 2, 13, 27. had sacrifices appointed to make an atonement to God for them. Now, all sacrifices for sinne, shewed that a man deserued death for euery such sinne. Now, if sinnes of ignorance deserue death, what may all men think of such sins, as Papists call veniall, before-mentioned, plainly forbidden by the Word of God?

Sixtly, to commit adulterie, is a mortall sinne: but their Bible telleth vs, that for one to see a woman to lust after her, hath already committed adulterie with her in his heart, Matth. 5. 28. And can any sinne seeme lesse then concupiscence of the heart, suddenly arising by the object to the sight? And yet Papists make wanton dalliances no sinne, or as none in their account.

Seuenthly, it sheweth, that it is Christs blood, that cleanseth from all sinne, 1. Ioh. 1. Now, if euery sinne needs cleansing by his blood, then euery sinne in its owne nature is mortall, in that it cannot be cleansed, but by his death.

Contraried by Antiquitie.

Austin. in Enchirid. cap. 79. speaking of sinnes which might seeme small, saith, They might bee thought very light, but that in the Scriptures they are demonstrated greater then wee doe imagine. But that the truth speaks it, who would thinke (saith hee) that for a man to call his Brother foole, is guiltie of hell-fire?

The ancient Fathers earnestly exhort to beware of counting any sinnes light or small.

Basil. qu. Contrast. qu. 4. No sinne is to bee accounted as small: for that (saith hee) it is the King of death. See for this, *Austin. Epist. 108.* and in Ioh. 11. 13. *Chrysost. on Gal. 1.*

Ierome in Epist. ad Calanctium: It is very safe to beware of

small finnes, as if they were great, &c. Neither doe I know, saith he, whether we may call any sinne small, seeing it is committed with a kinde of contempt of God. And he is most prudent, who respects not so much the quantitie of the thing commanded, as the dignitie of the Commander.

See Master *Perkins* his Demonstr. of his Proble. of veniall sin; and therein many testimonies of the Ancients.

Gainsaid by their owne men.

Almaine, out of *Gerson Moral. Tract. 3. cap. 20.* concludeth, that no sinne is veniall of it selfe; but onely through the mercy of God.

Azerius in *stit. Moral. part. 1. lib. 4. cap. 8.* doth maintaine against *Bellarmin*, that veniall finnes are against the Law. Now, that which is against the Law, is deadly. Of this opinion is *Flaber*, Bishop of Rochester, and diuers others. See the Authors in *Doctor Whites Way, digres. 38. pag. 247.* and Bishop *Martons. Protest. Appeal. pag. 646.*

To passe over the oppositions of one against another, they all call them finnes. Now, euery sinne is the transgression of the Law, 1. Ioh. 3. 4. By which we come to the knowledge of sinne, Rom. 3. 26. and 7. 7. And if there were no Law, there were no transgression, Rom. 4. 15. Therefore in confessing veniall finnes to be finnes, they make them transgressions of the Law, and then the Law worketh wrath, Rom. 4. 15. and so necessarily through veniall finnes, they are vnder wrath, and so sinne mortally, euen to condemnation, except God in Christ pardon them, and that they doe heartily repent, pray for pardon, and seeke with God reconciliation by Christ.

Scriptures obiected answered.

Matth. 5. 25. *Who soeuer is angry with his brother without cause, is in danger of Iudgement: And who soeuer shall say unto his Brother, Racha, shall be in danger of Conuincill: and who soeuer shall say, Thou Foole, shall be guilty of Hell-fire.*

Answe.

Ans. This place proueth not any finnes to be veniall, and not mortall in their owne nature. For first, this should be against the scope of Christs speech, in confuting the Pharises mis-vnderstanding the Law, and here in particular, the sixt commandment. They stucke to the Letter; Christ here extendeth the breach of this Law, to thoughts, and words; so making a man by causelesse anger, and railing words, to be before God guiltie of murder. Is this then to make sinne veniall? or are not rather those, which they conceit to bee veniall, by Christ here made mortall, if to be guilty of bloud before God, be mortall? Secondly, here is no difference made of finnes in their nature; but onely here is shewed the degrees of sinning, and that one offence is greater then another. For saine would I know of them, how they can distinguish these in nature, that anger and calling one Racha, should be veniall; and to call one Foole, to bee mortall? Thirdly, the punishments here expressed, distinguish not the nature of the finnes, but shew the degrees of punishments, according as men sinne. For as God in mercy will reward mens well-doings with degrees of glory; so in iustice will he in hell, the damned with degrees of punishment, Matth. 10. 15. Fourthly, whereas our Aduersaries make Iudgement, and Councill, temporall punishments for veniall finnes, and hell fire for mortall finnes, taking aduantage by the translation of the word *Gehenna*:

First, it is cleere, that punishments doe not alter the nature of finnes; but being duely executed, doe shew onely the degrees of sinne, to be greater, or lesse, and so are they accordingly punished. Secondly, Papists themselues hold vnadvised anger, and words euen tending to blasphemie, comming of sudden and vnadvised anger, as the word Racha, and Foole doe here, to be veniall finnes. Therefore they erre in distinguishing the finnes thus into veniall; and mortall, which they themselves account to be veniall. Thirdly, the punishments here mentioned, are such as either concerne the ciuill Magistrate, to inflict temporally here; or such meant, as God will inflict eternally in another world; but these are not punishable by the Magistrate in these cases: for we finde not in Scripture any Law of *Moses*;

for

for Magistrates to call men into iudgement for vnadvised anger; or to a Councill, or to burne men for calling one Racha, or Foole, proceeding no further. Therefore the punishments are meant, such as God will inflict eternally in the life to come. If so, then answer: Fourthly, that Iudgement, Councill, and hell fire, are the degrees of Gods punishment vpon the wicked in hell. Fifthly and lastly, whereas by the translation, hell fire is giuen to the third, and not to the other two, they would by the other vnderstand onely temporall punishments, and by this, eternall; they are greatly deceived, or would deceiue, or do both. First, for that these kinds of finnes here expressed, will not admit this distinction, there being no such great difference betweene the finnes, as that the former should deserue but onely temporall punishments in this world, or (as they dreame) in Purgatory, and the other eternall in hell. Secondly, because the words in all the punishments, are first to be continued and taken, according to the proceeding after the accustomed forme of ciuill iudgements among the Iewes: for some punishment was inflicted, according to the sentence of the lowest Court, here vnderstood by iudgement, like to our petty Sessions; Some, according to the sentence of a higher Court, their Sanhedrin consisting of three and twenty Elders, like to our Quarter Sessions; and some, according to the sentence of the highest Court, the great Councill at Ierusalem consisting of seuentie Elders, like to our great Assizes, whose sentence was inflicted vpon the presumptuous and greatest offenders, Deut. 17. 13. worthy of the place named *Gehennae*, which was also called *Topheth*, in the valley of the children of Hinnom, in the Suburbs of Ierusalem, where Idolaters made their children to passe thorow the fire, to the Idol Molech, 2. King. 23. 20. 2. Chron. 28. 3. Ier. 7. 31. 32. which places *Tophet* defiled with filth, in detestation thereof, and became to be for such execrable Idolatry, most accursed, and so detestable, as that for such as were worthy the greatest torments, *Topheth* was said to bee prepared, Esai. 30. 33. Whereupon it came to be at length taken for Hell fire, the place of the damned, as here, in Matth. 5. 29, 30. and 10. 28. and 18. 9. and 23. 35, 33. Iam. 3. 6. but here first taken properly,

perly, as the other two are before, and then applyed vnto Gods inflicting punishment: as if it had been said, As you Iewes here in your countrey doe make difference of offences, and so haue differing degrees of punishing with death, according to your seuerall Courts: So after this life, God accordingly in Hell hath degrees of punishment, for differing finnes, which here men doe commit. Thus standeth the similitude: Else it were absurd, as Papists make it to be, partly of temporall, and partly of eternall punishment: for as there bee three degrees of sinne; bad, worse, and worst of all; and three degrees of punishment with death, by hanging, stoning, and burning, first, by iudgement, which is great: then by Councill, which is greater; and lastly, by highest Court, as with *Gebenna*, the greatest of all: so is it with God in punishing the wicked, with seuerall degrees of punishments after death.

Matth. 23. 24. *Blinde guides that straine at a Gnat, and swallow a Cammell.* Here is sinne compared, one to a Gnat, and another to a Cammell: so in Luk. 6. 41. one to a moate, and another to a beame.

Ans. The places shew that all finnes are not equall, but some farre greater then other-some; which we belecue & teach. But they proue not, that therefore some onely deserue eternall death; and the other only temporall and not eternall. For all sin, bee it as a Gnat, or a moate, deserues in it owne nature death eternall; as well as the sinne which is as a Cammell, or as a Beame, as before is proued.

Luk. 12. 59. *Thou shalt not goe out thence, till thou hast paid the very last mite.* This mite is veniall sinne, say they.

Ans. 1. The place is allegorically interpreted; and therefore from the bare words is no sound prooffe. Secondly, the absurditie, and falshood of such an exposition, is before confuted out of Matth. 5. 25, 26. where it is alledged for Purgatorie, in which place onely veniall finnes are payed for, compared to farthings, and mites. But what is this last mite a mite of? Is it of a summe which consists all of mites? or else of other moneys; and of greater summes? To affirme it a summe of all mites, were but an idle dreamer: and, if it consists of greater summes, then

then is the party cast into prison for these also. Then the Allegorie vrged to maintaine Purgatorie, makes it a place to satisfie both for mortall and veniall finnes, which our Aduersaries deny.

1. Cor. 3. 12. Where, by Wood, Hay, and Stubble, are meant veniall finnes.

Ans. 1. It hath beene alledged before for Purgatorie, and there answered at full. But here yet further I answer: Secondly, that the Apostle speaketh here of vnwholsome, and vnprofitable Doctrines. And are these veniall finnes? Is error in Doctrine, not a sinne in its owne nature? Is it not worthy of death, to mis-lead by impure preaching, and to breed error in mens minds? He is cursed with *Amen*, that makes the blind goe out of their way.

Deut. 17. 18.

Iam. 7. 14. Every one is tempted of his owne concupiscence, drawne, and enticed: then when lust hath conceived, it bringeth forth sinne; and sinne when it is finished, bringeth forth death. Where they make some motions, no finnes; some finnes, but not deadly; and other some, deadly.

Ans. Here is no distinction of finnes in their natures; but a genealogie of sinne, from the mother concupiscence, and the deserued reward thereof in the end, which is death. Here is no veniall sinne. For first, death is due to the mother, *lust*; which lust is sinne, *Rom. 7.* and worthy of death, *Rom. 5.* Secondly, he speaketh here of sinne singularly, the fruit of lust, conceived; brought forth, and ripened; as of one and the same sinne growing to the full height, and not of diuers kinds of finnes, differing in nature. Thirdly, when *Iames* saith, that lust brings forth sinne, it is not by calling the fruit thereof sinne, to cleere lust from being sinne: for *Saint Paul* calleth it sinne, *Rom. 7.* and what is it that naturally brings forth sinne, that in it selfe is not sinne? but it is to distinguish naturall corruption, from a small transgression. Fourthly, death is put in the last place for sinne consummate, and not that lust is not worthy of death, nor the sinne which floweth thence; but to shew whereto our owne corrupt nature drawne and entised, will at length bring vs by sinning euen vnto death, if it be not mortified. And therefore
this

this text is nothing for the prooffe of their vntue distinction of veniall, and mortall finnes.

Prov. 24. 16. *A iust man falleth ſeuentimes, and riſeth up againe: Ergo, Men may commit finnes veniall, and yet remaine iuſt.*

Anſw. Here is no prooffe, that theſe falls or finnes are not mortall in themſelves. For that a iuſt man ſinning, remaineth iuſt, is not from the nature of the finnes, which he doth fall into: but from the ſtate of adoption, and Gods mercy which giueth him grace to repent (which is here to bee vnderſtood by his riſing againe) God accepting of him in Chriſt, through whom he is accounted iuſt, and in whom all his finnes are veniall.

XXXI. Proposition.

Of keeping Gods Commandements.

THe question is not of man before his fall: for he could then keepe them: nor of man in corrupt eſtate: for hee cannot keepe them, being altogether wicked, and euill, as before is proued: nor of man in ſtate of glory, being in all perfection, and able perfectly to doe the will of God,

The ſtate of the queſtion.

But the queſtion is of man regenerate in the ſtate of grace, as he here liueth, going on, by Gods aſſiſting grace, vnto the perfection in glory. Neither is the queſtion here of any kinde of keeping: for the regenerate man, in diuers reſpects, may bee ſaid to keepe Gods commandements. Firſt, *Impuſtively*, in Chriſt, who is our Wiſedome, Righteouſneſſe, Sanctification, and Redemption, and through whom we are pardoned. To this ſitteth that of Saint *Auſtin*; *All the commandments are re-puted done, when that is for ſin which is not done.* Secondly, in reſpect of his will, God hauing giuen him a will, and hearty deſire in ſinceritie to keepe his commandements, and then in his mercy accepting the ſame will for the deed. Thirdly, in reſpect of his endeavour, and carefull ſtriving in all good conſcience, to frame his life after theſe commandements: ſo keeping them according

according to the measure of his grace received. Fourthly, comparatively, in respect of others, who live loosely without care and conscience of obedience: A godly, gracious person, in respect of such, may be said to keepe the commandements. Lastly, in respect of his integrity of heart to one commandement, as well as to another, and to all and every clause of every commandement, at all times without sinister regard, according to his knowledge and power of diuine grace given to assist him therein: Of such kinds of keeping is not the question, but it is this.

That a regenerate man, by assistance of Gods grace, is able to obserue all and every commandement of God, in every part, at all times, in thought, word, and deed, perfectly, as God in his Law requireth of him:

Confuted by their owne Bible.

Prou. 30. 9.

I. It maketh all to haue sinne in them. 1. Ioh. 1. 8, 10. If we say we haue no sinne, we deceiue our selues: If we say we haue no sinne, we make him a lyer. Now, here in the word *we*, is vnderstood Saint Iohn the beloued Apostle, as well as others. So Iames saith, *In many things we offend*, Iam. 3. 2. and, Where sinne is, there is the transgression of the Law. 1. Ioh. 3. 4. And they that sinne, keepe not perfectly the Law.

II. It maketh iust men imperfect and offenders against the Law. Eccle. 7. 21. There is no iust man in the earth that doth good, and sinneth not. Prou. 24. 16. Seven times shall the iust fall, and rise againe. Thus they themselues expound of sinne, that a iust man sinneth oftentimes.

III. It affordeth vs a world of examples of most excellent men, which haue offended, and greatly transgressed the Law of God, *Adam* made in perfection, iust *Noah*, holy *Aaron*, righteous *Iob*, zealous *Dauid*, *Jeremie* the Prophet, Saint *Peter*, and other the Apostles also, when they forooke Christ.

IV. It bringeth in Saint *Paul*, who was an Apostle, who had

had bene rapt into the third heauen, bewayling himselfe; calling himselfe an unhappy man, because of that sinne which yet remained in him, which made him to doe the euill which hee would not, and hindred him in doing the good which hee would doe; and so repugning the Law of his minde, and captiuing him in the Law of sinne, which is in his members; Rom. 7. 19, 24. In like manner *Iob*, cap. 9. 28, 31. fearing all his workes: for though hee should be washed; yet, saith he, speaking of God, Thou shalt dip me in filth, and my garments shall abhorre me.

Lastly, it teacheth the forme of the Lords Prayer: where in wee all: and every one are taught to aske dayly forgiveness of God; which sheweth that wee all trespasse dayly against him.

Contrariety by Amiquities.

Amos, in Comment. on Gal. 3. The commandments are such, as it is impossible to keepe them.

Austin, in Confess. lib. 9. cap. 13. We be to the most commendable life, that we can leade: is thou, Lord setting thy meate aside, shouldest examine us.

Bernard, on Cant. 3. 50. The commandments neither haue bene fulfilled in this life by any man, nor can be. And afterwards, he saith, that the Law exceedeth mans strength, and acknowledgeth, that God commanded the impossible, not to make vs sinners, but to humble vs.

Gained by their own felicity.

Downy, in Amos. on Pro. 24. 16. saith, that without imperfections no man liueth.

Thomas, on Math. 16. doe acknowledge, that every man, though hee be neuer so iust, liueth not without venial sinnes. Now, hauing proued before, that all sinne in its nature is mortal: Therefore, by this their grant, all men sinne mortally, when they sinne; if that there were not remission through Christ.

Ferus in Act. 15. The Law is an impossible burthen: for it requirerh not only the hand, but the heart. Secondly, it convinceth vs to bee sinners: for, wee doe all more against it, then for it.

Aquinas saith in Gal. 3. 12. It is impossible to fulfill the whole Law, and cleave for it. *Achry.* *Scriptures cited as answered.*

Phil. 4. 3. I can doe all things through Christ, which strength-

Agas. *All things must of necessity be limited:* for *Paul* could not doe all things without exception. Secondly, they are to bee applied to the *all things*, which hee before spake of in the former verse: that is, to bee abased, and to abound. In *all things*, saith he, I am instructed, both to be full, and to be hungry; both to abound, and to suffer need. Here, we see, the Apostle limits his *all things*, to these kinde of things. Thirdly, herein cannot bee included the commandements, for that the Apostle should here contradict himselfe: For in *Rom. 7. 18, 19, 20.* speaking of the Law, he professeth his inability to performe that which is good. Fourthly, let it be granted, that the commandements are included, as they would: yet perfect obedience will not bee hence included. For its one thing to be a doer, and another thing to doe all in perfection: A man may say hee can doe, and can doe all his Masters businesse. Will it therefore follow, that he so doeth it, as no defect ever at anytime, or in any thing, is to be found in him? Fifthly, *Saint Paul* speaks of his abilitie of doing all things, through Christ strengthening him thereto. But where is it written, that Christ strengtheneth any man, perfectly, to fulfill the whole Law? *Saint Paul* found not this in him, as before is noted out of *Rom. 7.* Nor *Saint Peter*, when hee forswore his Master: and when hee after dissembled, and was openly, and worthily rebuked by *S. Paul*, *Gal. 2.* Nor *Saint John*, when hee fell downe, and would have worshipped an Angell. *Revel. 19.*

Luk. 17. 6. And they were both righteous before God: mak-

king in all the commandments and ordinances of the Lord, blame-
lesse, himselfe testified vnto vs that hee was blamelesse.

Ans. 1. That they were righteous, we acknowledge it, and also before God, by the Text it is cleere, and so are all the regenerate at this day. But how, by workes? Not so before God. The Apostle teacheth the contrary, Rom. 4. 2. and the Psalmist, Psal. 143. 2. But by faith in Christ, Rom. 4. 3. Phil. 3. 9. who was made sinne for vs, that wee might be made the righteousness of God in him, 1. Cor. 5. 21. By which righteousness, we are righteous before God: and yet for all this, not without sinne in our selues. For was not *Iohn* and *Iames* the Apostles righteous? yet both acknowledge themselves to haue sinne, 1. Ioh. 1. 8. 10. Iam. 3. 2. Secondly, *Walking in all the commandments*, is here added, as the fruit of their righteousness, the manifest signe thereof, and declaration of thankfulness, as in Gen. 27. and not as the cause of it. For by the workes of the Law shall none be iustified before God, Rom. 3. 20. Thirdly, a man may walke faintly, he may halt; yea, now and then slip, and yet be in the right way. Fourthly, by saying *in all*, it meaneth not perfection in obedience, as may appeare in *Dauid*, though of him it be said, Act. 13. 34. that he should performe all Gods will; yet hee felt fearefully sometime, but it set out their soundnesse of heart, hauing respect to all the commandments and ordinances of God, as *Dauid* speaketh, Psal. 119. 6, 127. for they did not seuer the commandments in their practice, but made conscience of one, as well, as of another. Fifthly, *whom as it is said, without blame, or blamelesse*. This is to be understood so before men: but not before God. For first, God stricke him dumbe, for his vnbeliefe, verse 20. Secondly, his very office, as hee was a Priest, convinceth him of sinne: for the Priest sacrificed as well for himselfe, as for the people, Heb. 9. 12. So that hee was not blamelesse before God, made to shew

20 *Luke 11. 27. Blessed are they, that heare the Word of God, and keep it.*

Ans. 1. This place proueth not the point in question: for wee acknowledge, that the regenerate doe keepe Gods Word. But how? Not fully and perfectly, which is the question, and

is not hence proved. Secondly, imperfect obedience through Christ is accepted, and such a one may be blessed. Thirdly, who knoweth not what imperfections are in hearing? And the same is much more in keeping. Fourthly, hearing and keeping, are a declaration of such as be blessed; and not the cause of their blessedness. The like answer may be made to Joh. 13. 17. & 14. 23. Matth. 12. 50.

Luk. 11. 2. Thy will be done, as in Heaven, so in Earth.

Ans. 1. This proveth not what men here on earth doe; but what they should pray for, and begge of God to doe. Secondly, wee are not here taught to begge any thing impossible neither: for the word *as*, hath not relation to the degree of absolute perfection of obedience in heaven; but to the manner of doing Gods will there, *willingly, joyfully, faithfully*; and *constantly*, which we desire to imitate here; according to the measure of grace, which we received of God. The *Guggler* calleth this Petition a demand; as if it Prayers were were not beggers; but claimers of our dues, and rights; from God: see the proud spirit of an Antichrist.

2. Joh. 9. 3. *This is the love of God, that we keep his commandments; and his commandments are not grievous.*

Ans. 1. Wee acknowledge; that the love of God nothing is; nor can bee without obedience to the commandments; for true love forceth thereto; obedience is the true fruit of love, and the true signe thereof. So as these words, *This is the love of God*, may be thus expounded; *This is the true signe of the love of God, that we keep his commandments*. Secondly, this doth not prove the point: for wee acknowledge also the keeping of Gods commandments; but wee deny the perfect keeping fully; according to the rigour and strictness of the Law, which this place speaks not of. Thirdly; touching the praise of them, be not grieved; for he sayes. *This is to be understood not so; in respect of the commandments themselves*; for they are a heavy yoke, according to these places, Act. 15. 10. Rom. 8. 3. and 7. 14; but in respect of such as be in Christ, to whom the commandments are not heavy nor grievous. First, for that Christ helpeth them with his grace and holy Spirit to keepe

keepethem? Secondly, because they truly love God, and so are willing to vndergoe any thing for Christ; and so so a willing minde, nothing is grievous. Thirdly, for that they have a spiritall delight in Gods commandments, feeling the peace of a good conscience, in well doing. Fourthly, for that such men doe not in their minde esteeme them heavy, or grievous. Lastly, they may be said, not to bee heavy and grievous, respectively to that which they were before Christ through the manifest incumbrances vnder *Moses*: but now Christ hath fulfilled them for vs he hath borne the burthen, removed the yoke, made vs by faith fulfillers of them; and thus are they not heavy, nor grievous: but yet it proueth not, that any man can keepe the commandments.

The *Gagger* hath collected many other places, onely he citeth them, but vttereth them not. Ezek. 36.27. *Walk in my statutes, and keep my commandments, and do them* conditionall. 2. 7. and 11.

Ans. Here is no mention of either the manner, or measure, which was the thing he should have proued: else we grant all. The like answer is to. Eccles. 15. 15. which booke is not Canonical.

March. 22. 30. *My yoke is easy, and my burthen is light* conditionall.

Ans. 1. Here is no mention of commandments. Secondly, Christs yoke is not the Law; but the doctrine of the Gospel, and his owne discipline. Thirdly, what so euer is meant by yoke and burthen, the same being Christ so the regenerate, it is easy, and light by the former reasons alledged to the place of iudic. 5. 3. conditionall.

March. 19. 27. *If thou wilt enter into life, keepe the commandments* conditionall.

Ans. 1. This place imposeth a duty; but proueth not perfection of it: it is nothing for God to command, and another thing for man to perform his commandments. Secondly, Christ saith he hath herebrought us to this yong state, as implying abilitie in him to keepe the commandments; but to answer to the pride of his hearers, who would high thereof; and so discover to him his hypocrisie: for when he commanded this but one thing, verse 21, 22. he failed in performance conditionall. 2. 7. 1. 17.

1. Rom. 13. 8. *He that loveth another, hath fulfilled the Law.*
Ans. As our love is, so is the Law fulfilled; but our love is imperfect; for we are exhorted to increase in it, 1. Thes. 4. 10. therefore is our obedience imperfect. Secondly, the Apostle telleth vs in verse 10. how love is the fulfilling of the Law, for that it worketh no ill to our neighbour. Where note first, that here he speakes of love to our neighbour, and not of the love to God. And secondly, that loves fulfilling of the Law, is in the negative, in not working ill; and not in the affirmative, in doing well; and therefore but a poore perfection of obedience. Thirdly, it is the fulfilling of the Law, because the commandments of the second Table, are comprehended in the commandment of loving our neighbour as our selves, verse 9. and not for that love makes vs sufficient, perfectly to fulfill the whole Law.

Rom. 7. 3. Is nothing at all to the purpose. It speakes of the wife freed or not freed from the Law of her husband.

Josh. 11. 15. *Ans.* The praise of *Moses* and *Joshua* in their obedience. But first, this was in their services performed in such outward things as God commanded them, and not of their spirituall obedience to the Morall Law. Secondly, if applied to prove perfection in them, it is mis-applied: for *Moses* offended God, so as hee dyed, before the people came into Canaan; yes, he so displeased the Lord, as God would not heare him in his request, to let him goe into the Land.

Also *Joshua* erred against the commandment of God, in making vnadvisedly a league with the Gibeonites. Thirdly, God is pleased to passe by his seruants frailties, in giuing them praises, and speaketh of them, as if they neuer had done amiss; because he will not in his mercy impute their wants and defects vnto them, for his Sottes sake, in whom they are, and in whom God is well pleased.

Josh. 23. 9. This is *Joshua's* exhortation to the people of the two Tribes and halfe. So it teacheth what they ought to doe; but proueth not, that either they did, or were able perfectly to doe what they were bidden.

Psal. 17. 3. *There is no iniquity in mee.*

Ans.

Ans. 1. This is to be vnderstood of his carriage towards his enemies: for otherwise he once sinned in both murder and Adultery. Secondly, *David* speaks often as a type of Christ, whose person he did beare; so as Christ in the Prophets is often called *David*. Thirdly, in the Originall, the word *iniquitie* is not, but there may be vnderstood deceipt, or hypocrisie; so as *David* here cleareth not himselfe of sinne, but of hypocrisie: for in the Originall, there is onely the Verbe, *Thou shalt not finde.*

Deut. 30. 11, 12, 14. *This commandement, &c. is not hidden, nor farre from thee, &c. But in thy mouth, and in thy heart, that thou maist do it.*

Ans. 2. The Apostle expoundeth this of the Word of faith, *Rom. 10. 8.* And so it is not for the Gaggers purpose. Secondly, if vnderstood of the Law written in the heart, and professed by mouth, yet this place sheweth onely the end, that it may be done, but not either the manner, or measure of doing.

1. Ioh. 2. 4. This speaks of keeping: but our question is of the perfection; of which, not a word here.

Iob 1. 22. *Ans.* 1. The words are to be vnderstood, not of all *Iob's* life; for he after fell into a cursing, and so sinned: but of his patient carriage in this great conflict. Secondly, the words shew what is meant by his not sinning, to wit, that hee did not charge God foolishly.

Iob 27. 6. *My righteousness I hold fast.*

Ans. 1. This is of the righteousness of his cause, in pleading against his friends, for he held that hee was not punished so of God for his sinnes, as his friends iudged him to be. Secondly, if it be vnderstood of his person, it is to be taken so of his righteousness before men: for in chap. 9. 20. hee saith, If I iustifie my selfe, mine owne mouth shall condemne me. Thus hee speaks against himselfe, in the apprehension of righteousness before God: so also in verse 21. 30, 31. and chap. 10. 15. abhorring himselfe, and repenting in dust and ashes, chap. 42. 6.

Rom. 2. 27. *Shall not the uncircumcision, &c. if it fulfill the Law, &c.*

Ans. This place teacheth not, that a Gentile is able to fulfil

fill the Law: but Saint Paul speaks by a supposition, If he did, he should condemne the Jew, which bragged of Circumcision, and yet was a transgressor of the Law.

Luk. 10. 28. *This doe, &c.*

Ans. This Christ spake to a proud Iustitiarie, who rested vpon the Law; so hee spake in the tenure of the Law; which none could performe, to beate down his pride, and not to shew what man could doe.

Luk. 15. 7. *Ninety and nine iust persons, that need no repentance.*

Ans. 1. To take the words after the letter, is flat against these Scriptures, Rom. 3. 10, 13. Iam. 3. 1. Eccles. 7. 20. Now, if the iust man sinne, then he needeth repentance. And the Lords Prayer teacheth to aske dayly forgiveness. Secondly, the words were spoken against the proud conceited Scribes and Pharises, verse 2. who thought themselves such iust ones: but we not. Thirdly, the words may be spoken comparatively; in respect of such as notoriously breaking out, as the stray sheepe, the other keeping within bounds, may be said to be iust, and to need no repentance, like the other out. Prayer.

1. King. 14. 8. *David, who keeps my Commandments; and who followed mee with all his heart, to doe that which was right in my eyes.*

Ans. 1. This praise of David respecteth his care of Gods worship, which *Ieroboam* had violated by setting vp Idolatrie, which *David* did not. Secondly, if farther extended, then it is meant of his measure, the manner for his vprightnesse, and the intendment of his mind, but not of full perfection in all things, for he once fell fearefully in the matter of *Nabab*, chap. 15. 5. also, in numbring the people, 2. Sam. 24.

Ephes. 1. 4. *That wee should be holy & without blame before him.*

Ans. Being chosen in Christ; as in the former part of the verse. So our holinesse, and vnblameablenesse in Gods accepting vs in Christ: For we haue no righteousness in our selues to iustifie vs before God.

Rom. 4. Gal. 5. 14. *All the Law is fulfilled in one word, Thou shalt loue, &c.*

Ans.

Ans. For this, see the answer before, to Rom. 13. 8. yet further here note, that he onely telleth them what is the excellencie of loue, but hee also rebuketh them for the breach of it, verse 15. What is this to the perfect fulfilling of the Law?

Gen. 6. 9. *Noah, iust and perfect.*

Ans. In his generation, in respect of others; and before men, but not before God. For did he not after fall into drunkenesse? Now, hauing thus fallen, how can they alledge him, to proue perfect obedience? For perfection is not in one point, or in all for a time, but in the same for euer. Thus we see, that there is no perfection of obedience in any to keepe the Law. Therefore is there no workes of supererrogation: for they that boast of these, must bee in all perfection obedient to the Law first, and then doe more then God commandeth, either expressly or deriuatiuely.

For reasons against this point: see *Moulins his Buckler of faith*, pag. 173. 70. *Seet.* and Doctor *White* his last Booke, pag. 521. *Seet.* 2. to pag. 534.

Scriptures objected for workes of supererrogation, answered.

Matth. 19. 21. *If thou wilt be perfect, goe and sell all that thou hast, and giue to the poore, &c.*

Ans. 1. Christ here teacheth not, that a man may in this life attaine to perfection, to doe all that God commands; and more too: For first, he had taught the contrary, Luk. 17. 10. Secondly, in Mark. 10. 21. Christ leaueth out the word perfection, and telleth him plainly that he lacked one thing. Thirdly, Saint *Paul*, for all his excellencies, and his manifold sufferings for Christ, 2. Cor. 6. 4, 10. yet hee did not attaine to perfection, Phil. 3. 12. But here Christ speaketh to the vainely conceited yong man; who as *Austin* in *Epist.* 89. saith, answered more arrogantly then truely: and as *Basil* saith, gaue false testimonie of himselfe, when he said, he had kept all these, to wit, all the commandements, from his youth vp, saying, What lack I yet? as if he had lacked nothing, when he was apparently couetous,

*Ad Hilariu,
lib. 4. de iniquen-
dis facultatibus.*

Mar. 10. 22. To suppress this excesse of pride, and to discouer his folly, Christ thus speakes to him, and not to set out a new Doctrine, and way to perfection, not contained in the Law.

Secondly, these words are not a bare counsell, as some conceit, because it is said, *if thou wilt*. For this kinde of speaking, notes not the thing spoken of, to bee ever in a mans libertie, and pleasure to doe, or not to doe; for so then should we not be tyed to Gods commandements: for thus hee speakes in vrging to the obedience of them, in verse 17. of this Chapter, and Deut. 28. 1, 15. it is said, *If thou wilt*, or, *if thou wilt not*. So in Esa. 1. 19. These words imply not the libertie of choise; but rather the desire of the minde, to attaine to some thing yet lacking, as by comparing *Matthew* here with *Mark*. chap. 10. 21. it may appeare.

Thirdly, the words, *give unto the poore*, are plainly a commandement. This is a duty commanded, and the Law requirerh the works of Charitie, and Almes to be given to the poore. This is no counsell left to mans free choise to doe, or not to doe, as these places shew, 1. Tim. 6. 17, 18, 19. Heb. 13. 16. *to strine to perfection* is commanded also, Matth. 5. 48. Heb. 6. 1. 2. Cor. 7. 1. increasing more and more, 1. Thes. 1. 10. and 4. 1, 10. 1. Pet. 2. 2. 2. Pet. 3. 18. Act. 20. 32. So it is not in our libertie to stand at a stay, but we are tyed, and bound to grow in grace, in knowledge, in faith, and in good workes. Thirdly, *Goe and sell all that thou hast*. This also is a commandement, for it hath the forme of a commandement, *Goe and sell*. And though it be not an ordinarie commandement to binde all: yet was it a commandement to this young man for the present, to try him, and to discouer him; as Gods commandement to *Abraham* to sacrifice his sonne, Gen. 22: Seeing therefore that these words containe in them Commandements, and not a bare counsell, this place is nothing for arrogantly conceited works of Supererogation.

Fourthly, if it were granted to bee a counsell; yet being Gods counsell, it is not best to our libertie, to doe or not to doe: for God (who is great and wonderfull in counsell, Esa. 28. 29. Ierem. 32. 19.) his counsell bindeth, and to neglect and despise it, is sinne, and deserues punishment, Psal.

106. 13. and 107. 11. Prou. 1. 25. Luk. 7. 30. And therefore vpon Gods counsels, they can build no workes of supererrogation.

1. Cor. 7. 25. *Now concerning Virgins, I haue no cōmandement of the Lord: yet I giue my iudgement, &c. He that giueth her in marriage, doth wel, but he that giueth her not in marriage, doth better, ver. 38.*

Answe. 1. Here is not the word *Counsell*, though they for advantage so translate it. For the word in Greeke, which is for counsell, is not here vsed: but another, which signifieth a sound and graue sentence and iudgement, more then counsell and aduice. For the Corinthians had written about the matter, verse 1. and the Apostle giueth his iudgement what is most conuenient, and fitting for the present time, verse 26. Secondly, this his iudgement hee giueth by the aide and assistance of Gods Spirit, verse 40. and therefore were the Corinthians highly to reuerence his iudgement, yea, and to submit vnto it, as being giuen from an Apostle, hauing Gods Spirit, and one that had obtained mercy of the Lord to bee faithfull, verse 25. and had the wisdom of God, to iudge what was best to bee done. Thirdly, by saying he had no commandement from the Lord, his meaning is, hee had no expresse precept in particular, but, not that he had no commandement at all. For he taught nothing which he had not from the Lord, at least, included in generall precepts, from which, by the direction of Gods Spirit, hee deduced particulars, considering and applying them to the circumstances of times, places, and persons. This the Apostle doth here: for Christ cōmanded his to be without worldly carefulnesse, Mat. 6. 25, 32, 34. and to mind heavenly things chiefly, ver. 33. Now the Apostle at this time grounded his iudgement vpon these precepts, and considering the present distresse and troubles of the Church, applyed the same to the question of marrying, or not marrying, as is most cleare in verses 32, 33, 34, 35. So then, here is no counsell, or bare aduice, but his iudgement vpon the question, grounded first on Christs commandements, and then deliuered faithfully by the guidance of Gods Spirit. This place therefore is nothing for workes of supererrogation, or for counsels, tending as they dreame, to perfection.

Matth.

Matth. 19. 12. There be Eunuches, which have made themselves Eunuches for the Kingdome of Heauen. He that is able to receiue it, let him receiue it.

Ans. There are here two things: First, a commendation of some. Secondly, a commandement vpon some. Out of neither of these can they build their workes of supererrogation.

Not out of the first. First, they are to proue that these Eunuches were perfect fulfillers of the Morall Law. Secondly, that they did this, which they did, vpon counsell, and not of dutie. Both which they are to proue, before they proue vpon this their commendations, their workes supererrogatory: which from hence they can neuer doe: for men praised for one action, iustificeth them not therefore as perfect obseruers of the Law: Or, for that they doe a voluntarie action praise-worthy; that therefore it will follow, they haue done perfectly all necessarie duties. Againe, these Eunuches, which so made themselves, they did it, the text saith, *for the Kingdome of Heauen*: that is, to further their passage to Heauen. Now, this euery man, as much as lyeth in him, is bound to doe, and to auoid all the hinderances, according to that of Christ: If thy eye offend thee, plucke it out; if thy hand or foot, cut them off: so he that hath the gift of Continencie, and knowes that Marriage would hinder him, must make himselfe an Eunuch, that is, liue as an Eunuch vnmarried: And this not by way of counsell, but as a duty to further his owne saluation. Thus, this first part helps nothing to these arrogant workes.

Not the second: for it is not a bare counsell, but a very commandement of Christ, to him that hath the gift of continency, to vse the same: He that can receiue it, that is, he that hath this gift giuen him of God, to abstaine from marrying, (else hee cannot, verse 11.) let him receiue it; that is, let him abstaine from marriage. This is Christs comāndement. For God giuing vs any gifts, bindeth vs to make true & right vse of them: euen this very gift of continencie to further vs: for hee giueth no gifts in vaine to any one, but will require the vse thereof, Luk. 12. 48. and the gift is Gods calling to employ the gift to Gods

glory,

glory, and to our owne comfort, else he will punish the neglect,
Matth. 25. 15, 25, 27, 30.

The *Gagger* citeth Luk. 10. 25. 1. Cor. 7. 1. Reuel. 4. 3. All idle, and nothing to the purpose. Perhaps hee found them quoted some-where, and so set them downe, being sure his Popish credulous Readers would neuer examine them, no more then himselfe did.

Act. 2. 45. So chap. 4. 34. These places speake of beleevers selling their goods, and possessions, and that they were distributed to the poore among them, as euery one did need.

Answer. 1. Charitie (we know) is a dutie commanded, and so farre, no worke of supererrogation. Secondly, at some time, so the case may be, that we are to forsake all, for Christ and for his Gospels sake; so as hee that doth it not then, is so farre from doing a worke of supererrogation, as hee himselfe cannot bee Christs Disciple, as Christ speakes in Luk. 14. 33. *Who soeuer he be of you, that forsaketh not all hee hath, hee cannot be my Disciple.* So then, that act of forsaking all, may bee no worke of supererrogation, but a necessarie dutie. Thirdly, this act here of selling and giuing all away to the poore then, was a voluntarie act, a vertue of very high praises, yet was it no worke of supererrogation.

First, for albeit no particular commandement did bind them hereto, and so was it a free worke; yet in generall they were bound to it by the commandement, *To loue our neighbour as our selues.* Now, a man will sell all, Iob 1. 4. to relieue his owne selfe, and by the commandement to doe things *honest, just, pure, lawfully, of good report, matters of vertue and praise*, Phil. 4. 8, 9. The present necessitie of the Church also required a more then an ordinarie charitie: and in such a case, Christian compassion moueth euen deepe pouertie, to be rich in liberalitie, beyond abilitie, 1. Cor. 8. 2, 3. and so is it in such a case a dutie, which at another time bindeth not.

Secondly, it was the worke of grace in them; it came of God; and what they gaue to the Saints, it was that which God gaue them. The consideration whereof in *Dauids* infinite preparation for the Temple, made him; not to conceit any worke of supererrogation,

pererrogation, but to debase himselfe, and to admire the worke of Gods grace and mercy towards him and his people therein, and to give God the sole glory thereof, reade 1. Chron. 29. 13, 16.

Thirdly, to make this act a worke of supererrogation, they must proue first, that all these, that thus sold and gaue all away, had done perfectly before God all such duties, as they were bound to doe: for this must euer bee presupposed, before we can dreame of any worke of supererrogation; but whosoever presupposeth so much, doth presuppose that which is most false, as before is proued, Iam. 3. 2. 1. King. 8. 46. Eccles. 7. 20. And therefore there are no workes of supererrogation. For the Apostle *Peter*, Matth. 19. 27. speakes of himselfe, and of the rest, that they had forsaken all. But had they perfectly fulfilled the Law, how came it then after, that hee fell so fearefully? and that they forsooke Christ, and so failed of their dutie? yea, did not Christ often reprove their ignorance, their weakness of faith, their dulnesse of hearing, and once called *Peter* Satan? Therefore men may forsake all, and yet doe there in no worke of supererrogation, as the Apostle implyeth, 1. Cor. 13. 3.

XXXII. Proposition.

Of iustification by faith onely.

BEfore the question bee propounded, the Reader is to know the termes of the question, and what wee meane by them.

First, by the word *iustification* in this question, we meane not Regeneration, and Sanctification. But we vnderstand *first* the imputation of Christs righteousness, who by his perfect obedience fulfilled the Law, and by his death paid the full rancome for sinne, and fully satisfied Gods iustice; all which God accepteth, and accounteth as performed by vs, and so maketh vs iust in Christ. Thus the word, *iustificeth*, is taken in Rom. 4. 5. Where-

Whereupon the Apostle out of the Psalm defineth it the *bles-
sednesse* of a man, to whom the Lord imputeth righteousness
without works, Rom. 4. 6. Psal. 32. 1. *Secondly*, remission
and absolution both from the guilt, as also from the punishment of
sinne, for Christs sake, Ephes. 1. 7. and so are wee pronounced
infrand thus is the word *iustificeth*, vsed Rom. 8. 33. Which two
wee by faith apprehending, our iustification is formally ac-
complished.

Secondly, by *faith* wee doe meane: First, not the faith
which is called historically, assemting and beleeuing that so be
true which God speaketh. *Secondly*, not the extraordinarie
faith to work miracles. *Thirdly*, nor the temporarie faith which
is for a time. *Fourthly*, not any conceited, fantastical, or pre-
sumptuous faith, assemting opinion of Gods fauour standing
onely in imagination. *Fifthly*, not an ignorant, foolish impli-
cite faith. *Sixthly*, not an idle fruitelesse, dead faith, or a solitra-
rie faith, alone without other graces: but a *disinct, intelli-
gent, liuely, operative, obedient, applicatiue* faith, taking hold,
as by a hand, of Christ, applying him and his benefits, parti-
cularly to our selues, as God of his mercie giueth him vnto vs,
which wee doe call *iustifying faith*; and yet not as it is a grace,
as other fruits of the Spirit be, or that it hath any vertue, or me-
rit to iustifie vs, but that it is the instrument taking hold of
Christ, and applying him to vs, which is not the proprietie of
any other grace.

Thirdly, by *faith*, wee meane that in the act of iustification
before God, this faith onely, and alone is that grace, which ap-
plyeth Christ vnto vs, and is the instrumentall cause of our iu-
stification; and not that hereby wee doe seclude repentance,
charitie, and good workes, from being liuely fruits and effects
of faith, but no causes at all of our iustification before God.
Yet vnderstanding these termes, thus they hold:

That

That a man is not iustified before God, onely by faith:

Confuted by their owne Bible.

IT secludeth from our iustification before God, three things.

First, the *Law*, from being able to iustifie vs, Gal. 3. 12. It is manifest that in the Law no man is iustified with God, Rom. 8. 3. It was impossible by the Law, being weakened by the flesh, Act. 13. 39. You could not be iustified by the Law of *Moses*.

Secondly, *All the workes of the Law*, Rom. 2. 20. & 4. 2. Gal. 2. 16. By the workes of the Law shall no flesh be iustified before him, being iustified *gratis* by his grace, vers. 24. Thirdly, *All a mans owne iustice in the state of grace*. For Saint Paul sayeth, aside his owne iustice, which is of the Law, Phil. 3. 9. *yes*; and denyeth himselfe to be iustified by his owne well-doings; for he saith, I am not guilty in conscience of any thing; but I am not iustified herein, 1. Cor. 4. 4. Thus wee see what is seclued from iustifying of vs.

Secondly, it ascribeth iustice to faith; Rom. 10. 6. *iustice which is of faith*; and this is the iustice of God in faith, Phil. 3. 9. by which faith wee are iustified, Rom. 3. 8. Rom. 5. 1. Gal. 2. 24.

Thirdly, in the act of iustification by faith, it secludeth workes from it, saying, Rom. 3. 28. We account a man to be iustified without the workes of the Law, Rom. 4. 5. Faith is repared to iustice to him that worketh not, Gal. 2. 16. A man is not iustified by the workes of the Law, but by the faith of Iesus Christ. How cleere are these places for iustification by faith only, when they seclude workes, and giue in to faith?

Fourthly, it no where exhorteth vs to iustification. For iustification is not a *uerue in vs*, nor our worke; but the worke of Christ, who is our righteousness, Ier. 23. 6. Rom. 10. 4. 1. Cor. 1. 30. But we are exhorted to beleue. Now, of faith most excellent and admirable things are spoken, for our euertlasting comfort. By it, Christ dwelleth in vs, Ephes. 3. 17. By it we are made the children of God, Gal. 3. 26. Ioh. 3. 12. 1. Ioh. 5. 1. By

it

it wee line, Hab. 2. 4. Rom. 1. 17. Gal. 3. 20. we stand. 2. Cor. 1. 24. we walke, 2. Cor. 5. 7. wee haue boldnesse, accessse with confidence to God, Ephes. 3. 12. Rom. 5. 2. and peace with God, Rom. 5. 1. and without this it is impossible to please God, Heb. 11. 6. For to this is imputed iustice, Gal. 3. 6. Rom. 4. 3. and 9. 31. by this are we iustified, Rom. 3. 28. Gal. 3. 8. attaining to the righteousness of God by it, Phil. 3. 9. By this doe we overcome the world, 1. Ioh. 5. 4. By this are wee kept vnto saluation, 1. Pet. 1. 5. By this wee haue eternall life, Ioh. 3. 36. and are saued, Ephes. 2. 8. wee shall not perish, Ioh. 3. 16. nor come into condemnation, but passe from death to life, Ioh. 5. 24. Thus we see the excellencie of this faith in Christ, which is called the faith of the elect, Tit. 1. 1. the end whereof is the saluation of our soules, 1. Pet. 1. 9. And that wee might not rest vpon any other thing, but vpon Christ by faith, the Apostle saith, Gal. 5. 6. In Iesus Christ, neither circumcision auaileth any thing, nor vncircumcision, but faith which worketh by loue.

Contraryed by Antiquitie.

Touching iustification by faith onely, the ancient Fathers are very cleare for vs against the Papists.

Chrysost. hom. 3. ad Tit. If thou beleuest, why addest thou other things to faith; as if faith onely could not suffice to iustifie? And in *Hom. 7. Rom.* 3. speaking of Gods goodnesse, saith, he not onely saueth vs; but also iustifieth and glorifieth vs, vsing no works hereunto, but requireth faith onely.

Philas. Can. 8. in Matth. saith, Faith onely iustifieth.

Basil. Hom. de humilis. saith, This is true and perfect reioycing in God, when a man is not lifted vp in his owne righteousness, but knoweth himselfe to be without true righteousness, and to be iustified by faith onely in Iesus Christ.

Ambros. on Rom. 3. They are iustified freely, because doing nothing, neither repaying againe any thing in steed thereof, they are iustified onely by faith. And on *Rom. 4.* There is no need of the Law, seeing the wicked is iustified onely by faith.

Theophylact. on 3. chap. ad Galat. Faith onely, saith hee, hath in it the power to iustifie.

Hesychius

** with a sign of
the Xristi sub-
scriptum.*

Hesychius in *Leuit. 14. lib. 1.* Grace is apprehended *only* by faith, and not by workes.

Primasius ad *Rom. 5. & ad Gal. 2.* He doth iustifie the wicked by faith *only*: Faith *only* sufficeth you vnto saluation,

Theodoret in *Ephes. 2.* By faith *only*, he forgiveth sinnes.

Bernard in *Cant. Serm. 22.* Beleue in God that iustificeth sinners: and being iustified by faith *only*, hee shall haue peace with God.

Thus the Fathers speake according to the Scripture, in our manner of speaking in plaine termes.

Gainesaid by themselves.

Aquinas on *Rom. 3. lett. 4. & Gal. 3. lett. 4.* Workes, be not, faith he, the cause why a man is iust before God; but rather they are the manifestation, and execution of his iustice. For no man is iustified by workes, but by the habit of faith infused; yea, iustification is done by faith *only*.

The ordinary Gloss, *Iam. 2.* saith, That *Abraham* was not iustified by the workes he did: but by faith *only*, his oblation being a worke of his faith, and a testimonie of his righteousness.

Erasmus saith, that the word *only*, which now a dayes they shewt at so in *Luther*, is reuerently heard and read in the writings of the Fathers.

And *Bellarmino* de *iustific. lib. 5. cap. 7.* saith, It is most safe, to repose our whole confidence in the *only* mercy and goodness of God, which is in effect that, which wee teach in this point of iustification.

Scriptures objected answered.

1. Cor. 13. 2. Though I haue all faith, so that I could remove mountains, and haue no charitie, I am nothing.

Ans. 1. The faith here is of working miracles, and not of iustifying faith. Secondly, to haue faith, without charitie, is spoken of here by supposition: for true sauing faith is that, which

which workes by loue; which wee teach and allow not of a fruitlesse faith. Thirdly, this is not against the tenent, that *faith onely iustifieth*. For here is no word of iustification: but a condemning of a faith without loue, without which iustifying faith is not. For though faith *onely* iustifieth, yet it is not *alone* without charitie, and other fruits, which euer accompany it, to shew it to bee sauing faith, but yet not as any causes with it of our iustification.

Iam. 2. 24. To see therefore, how that by workes a man is iustified, and not by faith onely.

Answer. To shew the sence and plaine meaning of these words, which are the conclusion from the former discourse, wee must consider:

First, to whom *Iames* speaketh: hee speaketh to vaine men, verse 20. which boasted of their faith, saying, they had faith, and yet were without workes, verse 14. This was the occasion of the Apostles discourse.

Secondly, the scope, which was not to shew, what place faith hath in iustification, whether that faith onely iustifie before God, for that was *Saint Pauls* drift to the Romanes, Rom. 4. 5. but this here is onely to shew, what faith it is, that saueth not, verse 14.

Thirdly, the faith here spoken of and condemned, is such a faith, First, as stood onely in words, without workes, like the charitie of such, who say to the poore, Goe in peace; be warme, and filled, but yet giue them nothing to warme and fill them, verse 15, 16. Secondly, a dead faith, verse 17. 20, 26. Thirdly, an Historicall faith, which the diuels themselves haue. Fourthly, a faith contrary to *Abrahams* faith. For his was an operative faith, and which he that hath, can shew by workes, verse 18, 21. a faith that worketh by workes, shewing it selfe to bee perfect, that is, true and sincere, verse 22. By which faith, *Abraham* believing, it was counted to him for righteousness, ver. 23. where note, that when righteousness, which was counted to *Abraham*, is mentioned, it is ascribed to his faith, which so did shew it selfe by workes, and not to his deeds done, which *Saint Paul* makes the fruits of this his faith, Heb. 11. 17.

Therefore all these things premised, and cleerely manifest out of the Text, these words in this verse 24. carry the sense, *Ye see therefore* (by all this aforesaid) how that by workes, that is, by faith shewed by workes, that a man is iustified, and not by faith *only*, that is by faith alone, a solitarie faith, which hath no workes, of which the vaine man boasteth: For *only* here is vsed for *alone*. For when the Greekes place the word *only* after faith, as here, then it signifieth *alone*; but before faith, it signifieth *only*. And this interpretation, first, is agreeing to the scope of the Apostle James here. Secondly, it doth not oppose S. Pauls Doctrine, Rom. 3. and 4. which secludeth workes from faith, in the act of our iustification. Thirdly, the words in this Text of James confirmeth this exposition, that workes are put for faith, shewed by workes, in ver. 18. where he bringeth one in, vrging to shew faith by workes. Also when in verse 21. he had spoken of Abrahams iustification by workes, he by and by faith, verse 22. *Seest thou*, how faith wrought by his workes? And then thereupon produceth Scripture in verse 23. to proue, not that Abrahams worke was counted to him for righteousnesse, (as James would haue done, if he had intended to teach iustification by workes) but that it was the faith of Abraham which did worke by workes, that made him to be reputed righteous before God.

Gál. 5. 6. *For in Iesus Christ, neither Circumcision availeth any thing, nor uncircumcision, but faith which worketh by loue.*

Ans. This place magnifieth sauing faith, which worketh by loue, for which we plead: and therefore is nothing against, but altogether for that which we teach: for we speake not of *alone* faith, but of *only* faith in the act of iustification.

The places cited by the Gauger.

Matth. 5. 20. *Excepte youm rightousnesse excede the rightousnesse of the Scribes and Pharises, &c.*

Ans. This place is not to the purpose: for here is no mention of faith, nor of iustification by faith: but here is one righteousnesse preferred before another: That of the Scribes and Pharises bringeth not to Heaven; for it was legall, sought by workes, and to establish their owne righteousnesse, being ignorant of the righteousnesse of God, Rom. 10. 3. which is Euangelicall,

licall, fought by faith, and inherent in Christ, in all fulnesse of perfection, which exceeded the righteousness of the Scribes and Pharisees.

Mat. 7. 21, 22. *Not everyone that saith to me, Lord, Lord, &c.*

Ans. This is nothing neither to proue the point. This is against idle and vaine professors of Christ, that haue not the faith that iustificieth, Matth. 11. 26. *Yea, O Father, for so it was thy good pleasure.* This is foolishly quoted, Matth. 12. 32. Is of a fruitfull, and fruitlesse tree, Matth. 16. 16. Thou art Christ, the Sonne of the liuing God: *Peters* profession of his faith. The very naming of these, sheweth the vanity of this *Gaggers* citing of Scriptures.

Matth. 19. 17. *If thou wilt enter into life, keepe the Commandments.*

Ans. 1. This is nothing against iustification by faith onely; which faith is neuer without obedience to Gods commandments. 2. Christ speaks not of that which the young man was able to doe; but he seeking righteousness by the Law, Christ answered him thereafter legally, intending to discouer to him his rashnesse and pride, as the euent sheweth: For the young man was couetous, and loued his riches on earth, more then treasure in heauen, verse 21, 22.

Gal. 3. 12. *But the Law is not of faith, but the man that doth them, shall liue in them.*

Ans. The whole course of the context is for iustification by faith, and against iustification by works. The eighth verse, speaks of the iustification of the Gentiles through faith. The ninth verse saith, that they that be of faith, are blessed with faithfull *Abraham*. The tenth verse pronounceth them that are of the deeds of the Law, accursed. The 11. verse confidently auerreth, that no man is iustified by the Law, in the sight of God, and giueth the reason: for the iust shall liue by faith. In verse 12. is an argument to refell confidence in works: For the Law, saith he, is not of faith. So as, if we liue by faith, wee cannot liue by the Law; for it propounds life to the doers, but not to beleeuers, as the Gospell doth.

1. Tim. 5. 8. *If any provide not for his owne, &c.*

Hath not he an idle braine, is not he worthy to be gagged for a lewd babbler, that will alledge this Scripture against iustification by faith onely, when we speake of a holy, liuely, and obedient faith?

1.Ioh. 2.4. *He that saith he knowes him, and keepes not his commandments, &c.* 1.Ioh. 3.22 *Whatsoever we shall aske, --- because we keepe his commandments, and doe those things, which are pleasing in his sight.*

Ans. The first place condemneth knowledge without practice. So doe we, and such a faith too. The second is an effect of that good confidence in God, spoken of in verse 21. describing such as haue such boldnesse towards God, by the true signes and fruits of faith; to which he exhorts in verse 23. saying, that it is a commandment of God, that we should belecue in the name of his Sonne Iesus Christ.

Rom. 3.31. *Doe we destroy the Law by faith? God forbid: but we rather maintaine the Law.*

Ans. The whole Chapter is against iustification by workes, and for faith¹, and even in this very verse. For what meane these words? but to shew, that faith by which wee are iustified, doth fulfill the Law; so as what men would obtaine by the workes of the Law, the same they haue by faith in Christ, who hath for vs perfectly fulfilled the Law. So the Law is not destroyed, but by faith established.

Phil. 2.12. *Worke out your salvation with feare and trembling.*

Ans. What meaneth this babbling Babylonian hereby? Will he conclude, that he, which is to worke out his saluation with feare and trembling, is not iustified by faith onely? Iustifying faith maketh none presumptuous: It maketh a man put on the Armour of God. It so maketh vs confident in God, as withall, neuer to neglect any good meanes in the way to saluation. It maketh vs not high-minded, but to feare, and to tremble, and so to worke out our owne saluation, which euer accompanieth our iustification.

XXXIII. Proposition.

That no true beleeuer particularly can in this life be certaine of his saluation, without a miracle, or extraordinary reuelation :

Confuted by their owne Bible.

BY their Bible we doe learne, and it is cleere,
First, that the vnalterable ground of our saluation is laid in Iesus Christ, God hauing chosen vs in him, before the constitution of the world, Ephes. 1.4. which he wil perfect: for, whom he hath predestinated, them also he hath called; and whom hee hath called, them also he hath iustified; and whom he hath iustified, them also he hath glorified, Rom. 8. 30.

Secondly, that Christ hath taken away all and every cause of damnation, and every thing that might hinder the saluation of such as beleeued in him; as to wit, *sin*. Hee is made *sinne* for vs, 2. Cor. 5. 21. the *curse* of the Law; he hath redeemed vs from the curse thereof, Gal. 3. 13. and from vnder it, Gal. 4. 5. the anger and wrath of God: for we were reconciled to God by the death of his Son, Rom. 5. 10, 11. 2. Cor. 5. 19. So that there is no damnation to them that are in Christ, Rom. 8. 1.

Thirdly, that Christ is every thing for vs vnto God, our Wisdom, Iustice, Sanctification, and Redemption, 1. Cor. 1. 30. yea, in Christ, we are made the Iustice of God, 2. Cor. 5. 21. So that God iustificieth vs with his owne Iustice, which cannot bee excepted against. Who therefore shall accuse the elect of God? or who is hee that shall condemne? Rom. 8. 33, 34. And if free from accusation, and condemnation, are they not sure of saluation? What is it that letteth?

Fourthly, that no power (though they haue many temptations, and many combates) shall euer finally ouercome them. The gates of hell shall not preuaile against them, Marth. 16. 18. For in the vertue of God, they are kept by faith to saluation, 1. Pet. 1. 5. and are in all power strengthened, according to the might of his glory, in all patience & longanimitie with ioy, Col. 1. 11.

Christ promisetht not to cast forth his, Ioh. 6. 37. 40. and he holdeth vs, that none shall plucke vs out of his hands, Ioh. 10. 28. *Not Satan*, for Christ hath overcome him, Matth. 4. Heb. 2. 14. *Not the world*: for he hath overcome it also, Ioh. 16. 33. *Not false Teachers*: for it is not possible that the elect should bee inducd into errour, Matth. 24. 24. meaning totally and finally. *Not our sinnes*: for the blood of Christ hath cleansed vs from all sinne, 1. Ioh. 1. 7. and in him we haue redemption, the remission of our sinnes, Col. 1. 14. Ephes. 1. 7. See also Heb. 8. 12. & 9. 14. *Not the terrour and curse of the Law*: for hee hath fulfilled it for vs, and remoued the curse, Gal. 4. 5. & 3. 13. *Not our once being under the power of darknesse*: for God hath deliuered vs from our enemies, Luk. 1. 74. and from the power of darknesse, and translated vs into the kingdome of the Sonne of his loue, Col. 1. 13. *Nor Gods once former displeasure against vs*: for when we were impious, Rom. 5. when wee were sinners, Christ dyed for vs, verses 6. 8. and when we were enemies, we by Christs death were reconciled to God, verse 10. and haue receiued reconciliation, verse 11. *Not any thing that may fall out after reconciliation*. For, if when we were Enemies, we were reconciled, much more being reconciled, shal we be saued in the life of him, Rom. 5. 10. *No, not Gods iust deserued wrath for our often falls*. For, if when we were sinners, Christ dyed for vs; much more therefore now being iustified by his blood, shall wee be saued from wrath by him, Rom. 5. 8, 9. 1. Thes. 1. 10. *Not the Law of sinne captiuing vs, so as we cannot doe that which wee would, but doe often that which wee would not*. For Iesus Christ shall deliuer vs from the body of this death, Rom. 7. 24. 25. *Not tribulation, distresse, famine, nakednesse, danger, persecution, nor the sword, though wee were killed for his sake all the day long*. For to vs it is giuen for Christ, not onely that wee should beleene in him, but also that we suffer for his name, Phil. 1. 28. And in all these things wee overcome; because of him that hath loued vs, Rom. 8. 37. and because God is faithfull, who will not suffer his to bee tempted aboue that which they are able: but will also make with temptation issue, that you may be able to sustaine, 1. Cor. 10. 13.

To conclude, there is nothing possible that can separate vs from

from the charity of God in Christ Iesus our Lord. For I am sure, saith the Apostle, that *neither Death, nor Life, nor Angels, nor Principalities, nor Powers, neither things present, nor things to come, neither might, nor height, nor depth, nor other creature shall be able to doe it*, Rom. 8. 38, 39. For we know, that to them that loue God, all things co-operate vnto good, to such as according to purpose are called to be Saints, Rom. 8. 28. And Christ Iesus is able to saue for euer them that goe by him to God, Heb. 7. 25. hee being entred into Heauen, now appearing to the countenance of God for vs, Heb. 9. 24. who is on Gods right hand making intercession for vs, Rom. 8. 34. So that it is vndoubtedly certaine, that those that bee Christs shall not perish, Ioh. 3. 15. nor come into iudgement, but passe from death to life, Ioh. 5. 24.

Fifthly, their Bible teacheth, not onely these things in the generall; but also how euery true beleeuers may particularly be assured that he hath his part in these things, and be certaine of his owne saluation; and that is by Christs Spirit, and by the grace of faith, wrought by the same Spirit.

First, *by the Spirit*. For the Spirit himselfe giueth testimonie to our spirit, that wee are the sonnes of God, Rom. 8. 16. This Spirit of God wee receiue, that wee may know the things that of God are giuen to vs, 1. Cor. 2. 12. Hence it is, that *Iohn* saith, In this we know that we abide in him, and he in vs, because hee of his Spirit hath giuen to vs, 1. Ioh. 4. 13. and 3. 24. What can be more certaine then knowledge, and that knowledge which is of Gods Spirit? whose testimony is most infallible: for it is the testimonie of God himselfe, and the Spirit of truth, Ioh. 14. 17. 1. Ioh. 5. 6. It is also Gods *pledge* to vs, 2. Cor. 5. 5. and 1. 22. Ephes. 1. 14. and his *Signet*, with which we are signed vnto the Day of Redemption, Ephes. 1. 13. and 4. 30. Now Gods Spirit being truth, being Gods owne witnesse, being his owne pledge, in euery true beleeuers heart, and his owne signet and seale, is hee not certaine and sure of his saluation? Will any man question the truth of an earthly Kings word, his hand and seale so affirming any thing to be as hee saith? How much lesse the Word, hand and Scale of the King of

Heauen, bearing witnesse to every true beleeuers, that hee is the child of God; yea, and making him to speake to God as to a Father, & so to call him by the name of Father, Rom. 8. 15. Gal. 4. 6. then which, what greater assurance of saluation can there be?

Secondly, *by faith*; which maketh the party which hath it, to know that he hath it, 1. Cor. 13. 5. and that which it beleueth, to be certaine to the beleuer: so as he can say, We know that hee will raise vs vp, 2. Cor. 4. 14. We know that wee haue eternall life, 1. Joh. 5. 13. and we know, that we haue a building of God, eternall in Heauen, 2. Cor. 5. 1. Therefore the Apostle faith, We are bold alwayes, verse 6. So as the Apostle *Iames* exhorteth not to wauer or to doubt, Iam. 1. 6. So *S. Paul*, 1. Tim. 2. 8. For faith is the substance of things to be hoped for, and the argument of things not appearing, Heb. 11. 1. Which could not be, vnlesse there were certainty in it; yea, so certaine, faith maketh things to be to beleeuers, that the Apostle faith, *Wee walke by faith, and not by sight*, hauing before spoken of constant boldnesse, and also by and by after touching their assurance of future happinesse, 2. Cor. 5. 6, 7, 8. *Moreover*, this grace of faith giueth a particular assurance to him that hath it, and applyeth that to himselfe which hee beleueth. Therefore beleeuers in Christ, and receiuing him, are made both one, Joh. 1. 12. Now, he that receiveth a thing from another for himselfe, is to lay hold on it, and so to take it to himselfe. So beleeuers, is a laying hold and applying Christ, and his benefits, and all promises of saluation made in Christ to a mans selfe in particular. Whereupon it is, that the Apostle speaking of faith, exhorteth to apprehend eternall life, 1. Tim. 6. 12. Also the more fully to expresse this particular assurance and application, in Joh. 6. to eate and to drinke Christ, is made the same with beleeuers in him. To beleue in Christ (saith *Saint Austen*) is to eate the bread of Life: He that beleueth, eateth. Beleue, and thou eatest. Now, can any thing be more assured, and more neerely applyed to a man, that it is his infallibly, then that which he hath eaten? And if to beleue in Christ, be the eating of him, and the eating assureth him that eateth him, to liue for euer, Joh. 6. 51, 58. then faith doth assure him that beleueth in Christ,

Christ, that he hath Christ, and all the benefits of his death and Passion, for his eternall saluation, as he that hath eaten bread, hath the benefit of it, to the sustentation of corporall life. Of this liuely and certaine application of faith, the Fathers speake. *An-
sin* saith, that faith *sent vp*, layeth hold on Christ. *Chrysostome* *Tract. 50. ca*
saith, *Let vs beleene, and we see Iesus present before vs.* *Ambrose* *100u.*
saith, That by faith Christ is touched, and is seene. *Tertullian* *On Marke*
saith, That by faith Christ is digested. Now, if Christ by faith be *bom. 10.*
laid hold on, seene present, touched, and as food digested, it *On Luk 1.6.c.8.*
doth, according to the measure thereof, effectually apply him, *Li. de resur. Car.*
and giueth particular assurance of Saluation, which is obtained by Christ; though we haue neither miracle, nor extraordinary reuelation to tell vs, that we are saued. Furthermore, faith is that which receiue the promise, Gal. 3. 14. It goeth out of a mans selfe to fetch all that it beleeueth, concerning saluation from God; most fully knowing that whatsoeuer God promisseth, he is able to performe it, Rom. 4. 21. Hence is it, that by faith which applyeth the promise, and beleueth that God is true of his word, and able also to make it good, aboue all that we desire, or vnderstand, Ephes. 3. 20. we are ascertained of that which we beleue; neither doth our faith stagger, but maketh vs most assured, while it is fixed on God, on his Word, on his will made knowne by his Word and promise, on the truth of that also which he once hath spoken, & on his almightie power to make it good accordingly. But God hath promised to euery true beleuer forgiuenesse of sinnes, Act. 10. 43. and euerlasting life, Joh. 3. 15. Thus hauing spoken, his will and good pleasure is hereby knowne, this word will hee keepe, and his power will make it good: All which, true faith applyeth to him that hath it, as spoken to him (for in this, faith excelleth all other graces) and so maketh him certaine of forgiuenesse of sinnes, and of euerlasting life, which we in our Creed professe to beleue, not onely that there is remission of sinnes, the resurrection of the body, and the life euerlasting: but euery true beleuer by faith saith, that his sinnes are remitted, his body shall rise againe, as *Iob* was perswaded, and that hee shall haue life euerlasting: For to beleue them to be, and not to apply them, is not a iustifying faith,

faith, but such a faith as is in reprobates, euen the faith of deuils.

Lastly, this sauing faith bringeth forth such fruits, as wil proclaime to all, that faith is a grace of certainty. It maketh a beleeu-er, that he shall not be confounded, Rom. 10. 11. to haue affi-ance, and accessse with confidence, Ephes. 3. 12. Now, where there is affiance, and confidence, there is much certainty in that grace which worketh these. It worketh also hope; now hope maketh vs glory, and confoundeth not, Rom. 5. 2, 5. and is the anchor of the soule sure and firme, Heb. 6. 19. yea hope is said to haue glory and confidence, Heb. 3. 6. If hope then bee so cer-taine, sure and firme, as that we are thereby confident, yea glo-rying, as if we had in possession that which we expect to haue, and neuer confoundeth, nor maketh vs ashamed, that is, faileth vs not of that which wee looke for, but wee finde surely what hope expecteth: then much more are wee made confident by faith it selfe, and particularly assured of that which God hath promised, euen remission of sinnes, and eternall saluation, see-ing hope is the fruit of faith.

Contraried by Antiquitie.

Tertulian lib. de Baptis. Faith, faith hee, hath safe securitie of saluation.

Cyprian, de Mortal. God hath promised vnto thee, when thou departest out of this world, immortalitie and eternity, and doest thou doubt thereof? This were not to know God: this is to of-fend Christ, the Master of Beleeuers, with the sinne of vnbeliese; this is for a man being in the house of faith, to be without faith.

Ambros, in Psal. 118. Sermon. 7. pag. 641. faith, The iust man knoweth that eternall life is laid vp for him.

Anstlin on Psal. 149. There is a kinde of glorying in the con-science, when thou knowest thy faith to bee sincere, thy hope certaine, and thy loue without dissembling. And *Tom. 2. de ver-bis Domini, Sermon. 28.* All thy sinnes are forgien thee: Thou art made a good sonne, of an euill seruant: Therefore presume thou not of thy working, but of the grace of Christ: for, saith the A-postle, Ye are saued by grace. Here therefore is not arrogancie,
but

but faith : to make knowne what thou hast receiued , is not pride , but deuotion.

Hilary in *Matth. Can. 5.* The Lord will haue vs hope for the kingdome of heauen , without any doubting : for otherwise there is no iustification of faith ; if faith it selfe be vncertaine.

Fulgentius lib. 1. de predest. ad Monimum : The iust liuing by faith , faith confidently , I beleue to see the goodnesse of the Lord in the land of the liuing.

Macarius hom. 17. Although (speaking of the godly) they are not yet entred into the whole inheritance prepared for them in the world to come : yet , through the earnest which they now receiue , they are as certaine of it , as if they were already crowned and reigning.

Bernard. in Epist. 190. ad Innocent. PP. If faith wauer , then is our faith in vaine , and our Martyrs were fooles to suffer such bitter things , for vncertaine rewards . And a little after he saith , citing *Austin* for it , That faith is not held of him , that hath it in his heart , to be there by coniecture , or in opinion , but by certaine knowledge , the conscience giuing witness thereto.

Gaine said by their owne men.

The *Dinines* of *Collen* say , That we are iustified by faith , as by the apprehending cause , such a faith , as without all doubting assureth vs of the pardon of our sinnes through Christ . *Antididagm. Colas. pag. 19.*

The same *Dinines* in *Enchirid. Concil. Colon. tit. de iustif. cap. Non habes ergo* , confesse this for truth , that to a mans iustification it is required , that he certainly beleue , not onely in general , that they which truly repect , haue their sinnes forgiven them by Christ , but that his own selfe hath also forgienesse , through Christ , by faith . Now , if faith can assure vs certainly , and without doubting , of our iustification , and remission of sinnes , then so it can assure vs of hfe everlasting .

Bishop Fisher, in opuscul. de fide & misericord. axiom. 10. faith , that if we will enter into heauen , we must not come with a double heart , or wauering faith , but with that which is altogether without doubting , and most certaine .

Ioh. Bacon. & Catharin, cited by Perer, in Rom. 8. D. 7. Num.

27.30. *select. disput. Tom. 2.* affirme, that the knowledge of faith is equall in certainty, and farre aboue, and more certaine then all other knowledges.

Isengren pro Concil. Trid. de certit. grat. pag. 217. saith, that their Diuines, all the chiefeft which hee had read for that purpose, though they did not allow a man to be altogether secure and free from all care & heedfulnesse, yet with one voice teach, that we must not tremble or mistrust, but haue a firme hope, and certaine confidence: and saith further, that this is the doctrine of all the Schoolemen and Fathers since the Apostles.

Scotus 3. D. 23. pag. 46. As I beleue God is three in person, and one in essence, so doe I also beleue my selfe to haue faith infused, whereby I beleue this.

Bannes in Thom. 22. Euery one that beleueth, seeth he doth beleue.

Medina l. 2. g. 112. c. Art. 5. Caietan ibid. and Bannes too, dare affirme, that a Christian man, by the infallible certaintie of faith, which cannot be deceiued, certainly knoweth himselfe to haue supernaturall faith.

Dom. Soto, Apol. cap. 2. holdeth, that a man may attaine to that certaintie of his owne grace, that he may, without all doubting, be as sure thereof, as he is, that there is a Citie called Rome.

See diuers other testimonies cited at large by Doctor *White*, where he sheweth, that such as will not allow the certaintie of faith, yet hold sure and firme certaintie of hope, as excludeth all doubtfullnesse touching remission of sinnes. And can they thus allow it in hope, which is but a fruit of faith, and hath all its firme and sure certaintie from faith, and not admit it in faith its selfe? This is nothing but wretched perversenesse of spirit against the cleere light of truth.

Before I come to the objected Scriptures, some things are needfull to be knowne, both more cleerely to shew that which we hold, that we may not be mistaken; as also to helpe to the better answering of such places as be brought forth against this particular assurance of a mans saluation.

First, that this iustifying, saving, and applicatiue faith, comprehending in it both historicall and temporarie faith, is euer accompanied

In his way to
the true
Church.
Digres-43.
Num. 9. 10.

companied with other graces of Gods Spirit : as with *knowledge*, 2. Cor. 4. 13, 14. and 5. 1, 6. with *hope*, 1. Pet. 1. 21. with *Love and Charitie*, Gal. 5. 6. Ephes. 6. 23. 2. Tim. 1. 14. 1. Thef. 5. 8. 2. Thef. 3. 6. with *holinesse and sanctification*, Iude, vers. 20. 2. Thef. 2. 13. with *puritie of hearts*, 1. Tim. 1. 5. Act. 15. 9. with *a good conscience*, 1. Tim. 1. 5, 19. *say*, Phil. 1. 25. with *obedience*, Reu. 14. 13. with *good worker*, Iam. 2. 22. Heb. 11. with *open profession*, 1. Cor. 4. 13. Act. 4. 20. Rom. 10. 10. with *Prayer*, Iam. 1. 6. and 5. 15. Iude, verse 20. Rom. 10. 14. with *godly sorrow, feare, holy reuenge* on a mans selfe, 1. Cor. 7. 11. with *patience* in aduersitie, Iam. 1. 3. 2. Thef. 1. 4. Heb. 6. 12. Reuel. 13. 10. and with many other vertues, 1. Cor. 7. 11. 2. Pet. 1. 5, 6, 7. 2. Tim. 2. 22. and 3. 10. 1. Tim. 4. 12. Reuel. 2. 19. 1. Cor. 6. 11. So that such as haue this faith, are no *Solifidians*, as our Aduersaries please in malice to call vs.

Secondly, that the graces haue their proper operations, which this faith doth not hinder, but rather they haue their strength from faith, and by it are set on worke, so as it and they together, make vs that we neither shall be barren, nor without fruit in the knowledge of our Lord Iesus Christ, as *S. Peter* speakes, but hereby make our calling and election sure, 2. Pet. 1. 5, 6, 7, 8, 10. For whilest faith holdeth Christ, and in him apprehendeth eternall life; hope expecteth the accomplishment; patience endureth trials; loue exerciseth vs in duties of obedience, and workes of mercy; feare keepes vs from sinne, and aweth vs, that we dare not displease God; a good conscience comforteth vs; humilitie makes vs lowly in our owne eyes; hatred of sinne makes vs to fly the causes, and occasions thereof, as ill companie, counsels, and examples to euill. Godly sorrow vpon our falls, exerciseth vs in fasting, praying and labour; zeale makes vs take reuenge vpon our selues, when wee haue respited, and to oppose stoutly wickednes in others, and so forth in all the rest of Gods graces, whatsoeuer they be: for as faith is said to worke by loue; so doth it worke by hope, patience, humilitie, and all other vertues which accompanie it; neuer neglecting the meanes which God prescribeth in the way to heauen, nor abating the power of these other graces & gifts of

of God, nor withholding them from their proper works, wherein they are to be employed, vpon any vaine confidence of saluation by Christ, or imaginarie assurance of heauen. Hence is it, that such as in the Scripture are said to beleecue, are said also to feare God, to be charitable, to be iust, to eschew euill, to doe good, to fast and pray, to continue in the Word, to heare it with an honest heart; to come to the Sacraments, and so forth. See this in *S. Paul*, who was well assured of eternall life, of which he could confidently speake, 2. Tim. 4. 8. 2. Cor. 5. 1. Rom. 8. 38, 39. And yet neuertheless he had care to keepe a good conscience towards God and men, Act. 24. 16. endeavouring to please God, 2. Cor. 5. 9. and had excellent vertues accompanying his faith, 2. Tim. 3. 10, 11. *Dauid* had particuler assurance of pardon of sinne, 2. Sam. 12. 13. yet he afterward prayed for mercie feruently, Psal. 51. and Christ knew his houre, yet did auoid dangers. *Hezekias* knew that he should liue fiftene yeeres, yet vsed the meanes of life. So Saint *Paul* was sure of safety, yet would haue meanes vsed, Act. 27. 31.

Thirdly, that neither this faith, nor any of these graces are perfect in this life: for the Scripture speaketh of *degrees of Faith*, Matth. 8. 26. and 15. 28. Rom. 4. 21. and of the *increase of faith*, Luk. 17. 5. 2. Thes. 1. 3. 2. Cor. 10. 15. Rom. 1. 17. So likewise of the increase of *knowledge*, Col. 1. 10. of *love*, Phil. 1. 9. of *works of charitie*, 1. Thes. 4. 10. of *walking and pleasing God*, 1. Thes. 4. 1. of *grace*, 2. Pet. 3. 18. and so of all other vertues which doe increase as the whole Church doth increase, as the Apostle witnesseth, Ephes. 2. 21. So that they are more at one time then at another, in such as haue them; and doe increase by degrees, though not alike in all.

Hence it is, first, that ordinary meanes are prescribed by God, not onely for the first begetting; but also for the increase and continuance of all these graces, to wit, the Word, 1. Pet. 2. 1; 2. the Sacraments, and Prayer, which therefore the godly doe ever make vse of, Act. 2. 42, 46. Secondly, that the godly are so often found fault with, reprobued, admonished, and threatned for failing in their duties. Thirdly, that they doe so vilifie themselves, and renounce all righteousnesse in themselves, and fly to God

God for mercy through Christ. Fourthly, that there are so many exhortations, as meanes to vrge them to their duties, in which they are weak and defective. Fifthly, that promises are made with conditions annexed, to stirre them up to their duties.

Fourthly, that with these imperfections of graces, there remaineth in the most holiest persons naturall corruption, which is sometime so strong, as it not onely hindereth the worke of these graces (so as a regenerate man cannot doe the good hee would) but also is drawne to do that which he would not, Rom. 7. 15, 18. Hence it is, first, that the best haue sometime broken forth into foule enormities, as may be seene in *Dauid*, *Solomon*, and others. Secondly, that God so threatens & chastiseth them, as meanes to awake and reclaime them. Thirdly, that they so humble themselves, so cry and call, as if they were forsaken. Fourthly, that this faith, and these graces are not seen, nor felt to bee at all times alie in operation; but so weakened through strength of corruption, & so brought vnder, as if they had clean lost their vertues, and faith in a sort had failed; which in some agony of spirit, causeth them to vter some vncomfortable words, fauouring rather of desperation, then of any hope of saluation, euen as Christ on the Crosse, crying, *My God, my God, why hast thou forsaken me?* And as *Dauid* sometimes did in the Psalmes, Pl. 13. 1. & 6. 1, 6. & 22. 1, 2. & 31. 22. & 38. 1, 8. & 55. 4, 5.

Fifthly and lastly, that albeit the imperfection of graces, and corruptions of nature doe weaken thus the power of faith, and other accompanying graces, much troubling the soule of a true Belueuer; yet doe none of them hereby alter their nature, nor change their qualitie; but faith holdeth its hold, though sometime as doth a Palsie hand, and striveth against doubting, till it conquer in the combate, as may bee seene in *Dauid*s conf. Et.

First, he will say to his soole (as he doth in a Psalm) *Why art thou so disquieted within me? yet trust in God.* Secondly, he will runne to God in Prayer, which is the true fruit of faith. Thirdly, he will professe his faith, and trust in God. So *Iob* in his greatest terrours, said, If he kill mee, yet will I trust in him. So that faith giueth assurance in the midst of troubles, and saueth *Daniel* in the very den of Lyons, and other in the midst of a fiery Ouen.

There.

See an excellent discourse of this in Bishop Abbots answer to Bishop — in this point of the certainty of saluation, pag. 257.

Therefore, for all the defects of graces, and power of corruptions over-swaying too often; yet seeing they destroy not faith in the elect, nor annihilate their graces, they are most certaine of their saluation in the end.

Scriptures objected answered.

1. Cor. 9. 27. *But I keepe vnder my body, and bring it into subjection, lest that by any meanes, when I haue preached to others, I my selfe should be a Castaway.*

Answe.

1. This place speaketh not of a *Castaway*, as one reprobated to eternall destruction; but the word signifieth *one not approved* (opposed to one approved) being like refuse-siluer, which is not good and currant, 1er. 6. 30. So as the meaning is, I *Paul* preaching to other, doe so demean my selfe, as my life may not scandalize my profession, and so be iudged as one worthy to be reiekted. Thus vnderstood, it is not alledged to purpose.

Secondly, but grant the word to be vnderstood of a reprobate, yet is it nothing against the assurance of saluation: for S. *Paul* speaking thus of himselfe, was most certain that he was no Reprobate, 1. Cor. 13. 9. but one sure of his saluation, Rom. 8. 38, 39. 1. Tim. 1. 12. & 40. Gal. 3. 20. as is also cleere out of the 26. verse, going before this objected place: *I therefore so runne, not as uncertainly; so fight I, not as one that beatech the ayre.* Therefore speaking so assuredly of saluation in the former verse, he cannot be vnderstood here, as making doubt thereof; for so should he be made to speake contraries. But the Apostle sheweth, that with his faith of the promises of assurance of saluation, he did ioyne the meanes, the more to further, and the more to strengthen his said assurance: For he knew, and taught, and so doe we, that the vse of the meanes to saluation, weakeneth not the assurance; but rather confirmeth it: and therefore doe wee that truly beleue, vse such meanes carefully and constantly.

Thirdly, this place will not afford any good reason against the assurance of saluation. S. *Paul* was sure of his saluation, and he vsed such lawfull meanes as might further him in the way; and that he might not be a *Castaway*, hee opposed his corruptions, not liuing carnally secure, nor vainely presumptuous; not did

did he neglect to doe what he ought to doe. Will it hence therefore follow, that he doubted of his saluation? He professed as you see before, the contrarie. Faith, in the use of the meanes, lo-
seth not, but gets assurance, and groweth more confident,

Rom. 11. 20. *Thou standest by faith; bee not high-minded, but feare, &c.*

Ans. 1. If this place, spoken to the Church of Rome, will afford the conclusion, that wee cannot be certaine of saluation, but that they which now stand, may fall away: how commeth it to passe, that Papiſts so bragge of the infallibilitie of their Churches not falling?

Secondly, feare here is opposed to high-mindednesse, and carnall securitie, and not to the assurance of saluation.

Thirdly, the Apostle taketh not hereby away the assurance of saluation, but prescribeth the meanes of securing vs therein, that we fall not away. For the true feare of God, and humilitie of Spirit, will greatly awe vs, and keepe vs from departing from God, Ier. 31. 40.

Fourthly, the Apostle here speaketh to them, as to a mixt company, and as they were outwardly professors of the faith of Christ; and not as the Elect of God, and all true and sincere be-
leeuers, of which the question is. For these cannot finally fall away, but the other may, & so be vncertaine of their saluation.

Phil. 2. 12. *Work out your saluation with feare and trembling.*

Ans. This place may be, and is against the vaine securitie of saluation; but not against true and sound assurance thereof.

For first, the Apostle assureth them of saluation, by saying, *your saluation*, making it theirs already.

Secondly, he uttereth nothing that might cause doubting; but onely exhorteth them to doe that which they ought to doe, for the better assurance of their saluation, that is, to worke it out with feare and trembling: thus warning them hereby to take heed of vaine presumption, and carelesse securitie, and not to cause them to liue in doubt of their saluation.

Thirdly, we must know that there is a two-fold feare; The one a seruile, distrustful, discouraging, distracting legall feare; begotten by the spirit of bondage, and is opposite to sauing

faith, and spirituall comfort, which feare euery where the godly are dehorted from, *Esa.* 35. 4. & 41. 10. & 43. 1. & 54. 4. 14. *Luke* 12. 32. This feare Christ redeemeth vs from, *Luk.* 1. 74. *Heb.* 2. 15. the Spirit of God freeth vs from, *Rom.* 8. 15. 2. *Tim.* 1. 7. and perfect loue casts it out, 1. *Ioh.* 4. 18. The other is a filiall feare, carefull and louing, a feare of awefull reuerence, begotten by the Spirit of adoption, euery attending, as a handmaid, on sauing faith. To this the faithfull are exhorted, *Luk.* 12. 5. 1. *Pet.* 2. 17. *Reuel.* 14. 7. And this feare may be with reioycing, as in *Psal.* 2. 11. *Serue the Lord with feare, and reioyce vnto him with trembling.* To which words in that Psalm the Apostle here alludeth And he that alwayes thus feareth, is pronounced blessed, *Prou.* 28. 14. And of this feare speakeeth the Apostle in this place to the *Philippians*; which feare doth not hinder, but furthereth mans assurance of saluation, keeping him from departing from God, as before is noted out of *Ier.* 32. 40. and from presuming vpon their owne strength, and to rest vpon God, and in him to be strong, *Ephes.* 6. 10. as in the next verse, *Phil.* 2. 13. is euident. See for this, *Aufins* exposition, *lib. de gra. & lib. arb. cap. 9. Praefer.* apud *Ambrose, Epist.* 84.

Prou. 28. 14. *Blessed is hee that feareth alway.*

Ans. This filiall feare that maketh a man blessed, and keepeth him with God from falling away, affordeth no reason for a true beleuer to doubt of his saluation.

Eccles. 9. 1. *No man knoweth either loue or hatred, by all that is before them.*

Ans. It is true, that by beholding outward things, how all things come alike to all: we cannot know loue or hatred; for of these outward things *Salomon* speakeeth. Neuerthelesse, though we cannot know by sight, yet may we discern by faith and inward graces, by Gods Spirit and fruit thereof, that God loueth vs.

2. *Pet.* 1. 10. *Give diligence to make your calling and election sure, &c.*

Ans. This Scripture is against our Aduersaries, and for vs: for it teacheth, that a man may come to assurance of saluation by this diligence.

Prou.

Prou. 20. 9. *Who can say, I haue made my heart cleane, I am pure from my sinne?*

Ans. 1. It is true, either can make himselfe pure and cleane by his owne power, or that hee is pure by any inherent righteousness, or that hee is made perfectly pure in this life by Gods Spirit.

Secondly, yet a true Beleeuer can say, that faith purgeth the heart, Act. 15. 9. that by the blood of Christ he is cleaned from all his sinnes, 1. Job. 1. 7. that he is sanctified, Heb. 10. 10. and also by the Spirit, 1. Pet. 1. 2.

Thirdly, thus being sanctified, he is sure that he hath the Spirit of Christ, Ioh. 14. 17. and that he is iustified, Rom. 8. 1. 9. and then is he certaine that he shall be glorified, Rom. 8. 30. 33.

Fourthly, and although this sanctification be not perfect in this life; yet this hindereth not our faith, to assure vs of saluation; because faith taketh hold of the truth of Gods promises made to euery true beleeuer in Christ, who is our Wisdome, our Iustification, our Sanctification and Redemption, 1. Cor. 1. 30. who hath perfected for euer by one offering, them that are sanctified, Heb. 10. 14. and so hath obtained euermore redemption for vs, Heb. 9. 12. So as though no man can say, that his heart is perfectly cleane, nor that hee is pure wholly from sinne in himselfe, or by himselfe: yet is he in and by Christ most perfectly; so as he need not doubt of his saluation.

Iob 9. 20. *If I iustifie my selfe, my owne mouth shall condemne me, &c.*

Ans. 1. Iob here disclaimeth his owne righteousness; hee was then no Papist. Secondly, this is no argument against the assurance of his saluation: For though there be no righteousness of a mans selfe, nor the righteousness of the Law to assure him of his saluation, yet is there another righteousness, which is called *the righteousness of faith*, Rom. 4. 13. by which a true Beleeuer is certaine of his saluation: And though Iob thus renounced his owne righteousness, yet was he assured of his saluation, yea and so assured, as in the midst of his so grievous afflictions, he seemed through it to triumph, Iob 19. 25, 26, 29. neither could his faith bee made to let goe its hold: for

hee said, *If hee kill mee, yet will I trust in him.*

1. Cor. 4. 4. *For I know nothing by my selfe, yet am I not thereby iustified.*

Ans. 1. What is this against assurance of saluation? What if *Paul* was no Papist, reiecting iustification by workes? must it needs follow, that he had therefore no assurance of saluation? Is it cleere, as before is proued, that *Paul* was certaine of his saluation? Therefore hence to fetch an vncertainty thereof, crosseth the plaine euidences of his assurance, and so is a lewd collection.

Secondly, the Apostle here, though hee knowes himselfe not iustified by his owne innocent liuing and righteousness, Phil. 3. 9. yet was he sure that by Christ he was iustified, Gal. 2. 16, 20. & 5. 20. hauing attained to that righteousness through faith, Phil. 3. 9. Of his iustification he doubted not, for hee here absolutely denyeth himselfe iust by his owne righteousness; as otherwise he shewes himselfe to know as certainly, that hee is iustified by Christ, Gal. 2. 20. Phil. 1. 19, 20. Therefore though by the first he cannot assure himselfe of saluation, yet may hee by the latter, as indeed he was, Rom. 8. 11, 30, 39.

Thirdly, the Apostle speaketh not here of the iustification of his person, but of his office, as hee was an Apostle, and a Teacher of the Corinthians, and of the Gentiles. For when he saith, *I know nothing by my selfe*, he meaneth it of the outward dispensation of the ministerie, wherein his owne conscience bare him witnesse, that hee had beene faithfull, as hee also speaks in 2. Cor. 1. 12. and 2. 17. and 4. 2, 5. and had not failed of his duty, to his witting; yet could he not hereby iustifie himselfe, nor would hee iudge himselfe, nor regarded hee to be iustified of other, but referred the iudgement thereof vnto God, who, saith he, iudged him, to wit, that hee was faithfull, by the testimony of his owne conscience. So as here is no argument against assurance; but rather for his assurance, as knowing that God iudged aright of him, though neither himselfe nor other could so iudge of him.

Phil. 1. 9. 12. *Who can vnderstand his errors? Cleanse thou mee from secretes faults.*

Ans.

Ans. 1. It followes not, that because a man cannot know all his errours and hidden faults, therefore he is not sure of his saluation. For as the knowledge of them all, (if so a man could know them) would not give assurance of saluation (for the sight of sinnes sheweth to vs misery, and not hope of felicitie:) so the not vnderstanding them, cannot debarre a man from the assurance of saluation, because saluation is purchased by Christ, who cleanseth vs of all sinne, secer, as well as open, vnknowne, as well as knowne; and faith, taking hold of the promise of the forgiuenesse of sinnes through Christ, assureth of saluation.

Secondly, this speech, that none can vnderstand his errours, being vnderstood of all men whatsoeuer, then it comprehendeth *Abraham*, and *Moses*, *David*, holy *Simcon*, *Peter* and *Paul*, with other holy men, who yet had assurance of their saluation, as our Adversaries deny not: And therefore the not vnderstanding of all the errours of a mans life, is no hindrance of the assurance of saluation.

1. Cor. 10. 12. *Let him that thinks that hee standeth, take heed lest he fall.*

Ans. 1. Good counsell to vse meanes, as wary circumspection, & diligent endeavour to perseuere, is no argument against the certainty of saluation: for sound confidence causeth no negligence in any good meanes: as we may see in *Saint Paul* and others assured of eternall life.

Secondly, *Saint Paul* speakes to the presumptuous and conceited; for hee saith, Let him that *thinketh* hee standeth, take heed.

Thirdly, grant it spoken to the best assured; yet here is nothing against that assurance; for the Apostle saith not, Lest hee fall away, as speaking of Apostacie finall, but of falling into sinnes, lest they prouoke God to punish them, as he did the *Israelites*.

Fourthly, if yet further it bee yeilded of falling away, then it is to be vnderstood onely of such among them, as might finally perish; for *Saint Paul* spake to a mixt company, and not of the Elect among them: for in verse 13. following, the Apostle strengtheneth their assurance very fully against all temptations.

Therefore take this place howsoever they please, yet it is nothing against the certainty of saluation.

1. Pet. 1. 17. *Pass the time of your sojourn here in feare,*

Ans. Feare that is filiall, attendeth on faith, keepeth a man with God from falling from him, and so rather assureth them, then any way causeth doubting of saluation. The answer before to Phil. 2. 12. is a full answer to this place.

Places of Scripture objected, that iustifying faith once had, may bee lost, and a true beleuer finally perish: And therefore no certaine assurance of saluation.

Before the objected places be produced, it is good to know the truth of the Tenent, and how it is to be vnderstood, to wit, *That the faith of the Elect once had, cannot utterly be lost.*

Faith is diuersly taken in the Scripture. *First*, for historicall faith, a bare and naked knowledge of God, with an assent to the truths of God, and profession of Religion, but without liuely effects and fruits; this is a dead faith, Iam. 2. 17, 24. *Al*so it is taken for a certaine perswasion of some wondrous effects to bee done through Gods assisting power, 1. Cor. 13. 2. Matth. 17. 20. Acts 14. 9. This is called a miraculous faith.

Thirdly, it is taken for knowledge with a ioyfull assent of the minde, Matth. 13. 20. hearing gladly, Ioh. 5. 35. yes and doing many things, Mar. 16. 20. But this endureth but for a season, Ioh. 5. 35. Mar. 4. 17. for that it hath not roote in him that hath it, Matth. 13. 21. wanting moisture, Luk. 8. 6. the heart being as stony ground, Mar. 4. 16. and so, in time of persecution for the Word, it withereth, and such a Beleuer falleth away, Luk. 8. 13. and is offended, Mar. 4. 17. This is called temporarie faith. Of these faiths the question is not: for historicall is also in Devils as well as men, Iam. 2. Faith of miracles lasted but for a time, and was the faith of some few. Faith temporarie may be lost; the Scriptures are plaine for it.

But the faith which we say cannot be lost, is that precious faith, 1. Pet. 1. 1. that vnfaigned faith, which is accompanied with a pure heart, a good conscience, 1. Tim. 1. 5. working by loue, Gal.

Gal. 5.6. that faith which iustificieth, Rom. 5.1. which saueth, Eph. 2.8. by which Christ dwelleth in vs, Eph. 3.17. and by which the world is ouercome, 1.Ioh. 5.4. through which, by the power of God, we are kept vnto saluation, 1.Pet. 1.5. This is called the most holy faith, Iude, vers. 20. and is properly the faith of Gods Elect, Tit. 1.1.

This faith may be shaken, and the power of it sometime very greatly weakened, and sometime be so made to languish, as the true beleeuers may cry with the afflicted Father in the Gospell, *Lord, I beleue, helpe thou my vnbeliefe*, Mar. 9.24. the sense thereof being very little, and the power thereof hardly felt, for a time the partie being as it were in a swoone or traunce, through the force of the temptation. But yet neuerthelesse it is not lost totally nor finally, so as that the elect Beleuer cannot perish *verserly*: which is proued not onely from all which hath beene said before, for prooffe of the certaintie of saluation, but also by other manifold reasons of great force to perswade hereto.

I. *From God the Father*, and thus, First, *from his decree* which altereth not: for in him is no variableness, nor shadow of turning, Iam. 1.17. he changeth not, Mal. 3.6. no more doth his decree, but his counsell shall stand. Now God hath decreed who shall be saued, Rom. 8. 30. and he hath decreed that such shall beleue, Act. 13.48. that they shall be holy and blamelesse in loue, Eph. 1.4. be confirmed to the Image of his Sonne, Rom. 8.29. walke in good workes, Eph. 2.10. bring forth fruit, and that the same shall remaine, Ioh. 15.16. Therefore by this decree of God, neither they nor these their graces shall finally decay. Secondly, *From his Couenant*, which is an euermlasting Couenant, not to turne away from vs to do vs good, but to put his feare in our hearts, that we shall not depart from him, Ier. 32.40. Therefore by this euermlasting Couenant they cannot perish. Thirdly, *From his gifts*, among which, is faith to beleue in Christ, to suffer al. so for him, Phil. 1.29. But these gifts and callings of God are without repentance, Rom. 11.29. Therefore can they neuer be lost, nor they that haue them, perish. Fourthly, *From Gods working* all in vs, both the will and the deed, Phil. 2.13. and all things for vs, Esay 16.12. reioycing ouer vs to do vs good,

Ier.

Ier. 32. 41. Psal. 147. 11. and 149. 4. and to beautifie vs with saluation, Psal. 149. 4. for what worke he beginneth, the same will he perfect to the end, Phil. 1. 6. For every branch that beareth fruite, the Father purgeth, that *it may bring forth more fruit*, Ioh. 15. 2. Such a branch then shall neuer wither or fall away. Therefore the worke of our saluation, being begun and continued of God, and not being our worke, but his, who can hinder our saluation? Fifthly, *From Gods promises* which are infallible, neuer failing in any thing which he hath promised, Ios. 21. 45. and 23. 14, 15. 1. King. 8. 36. Now, he hath promised, First, that he will neuer suffer his to be tempted aboue their abilitie, 1. Cor. 10. 13. Secondly, that he will giue the issue with the temptation, that they may be able to beare it, 1. Cor. 10. 13. Thirdly, that though the iust man be so ouertaken, that he doth fall, yet shall he not be vutterly cast downe, Psal. 37. 24. Therefore cannot the Elect fall finally and perish. Fourthly, *From Gods power*, who establissheth and keepeth vs from euill, 2. Thess. 3. 3. vpholdeth all that fall, and raiseth them vp, Psal. 145. 14. for he vpholdeth them with his hand, that they may not be vutterly cast downe, Psal. 37. 24. and so are kept by his power vnto saluation, 1. Pet. 1. Fifthly, therefore except a power be to ouermaster Gods power, the Elect cannot perish. Sixtly, and lastly, *From the prime cause of all this dealing of God thus with his people*, why he hath thus decreed, couenanted, giuen gifts, wrought his worke, made such promises, and so supporteth them: which is the good pleasure of his will, Eph. 1. 5. his kindenesse, his loue and mercie, Tit. 3. 3, 5. Ioh. 3. 16. without any desert of ours, Tit. 3. 5. Now, the same cause euerlastingly remaining in him, which moued him to chuse vs, is that which continueth euer his goodnesse towards vs, and therefore cannot the Elect finally perish. Thus farre reasons from God the Father.

II. *From God the Sonne, Iesus Christ*: First, he is not onely the Authour, but also the finisher of our faith, Heb. 12. 2. Therefore our faith cannot be lost. Secondly, in him *all the building fely framed together, groweth into a holy Temple*, Eph. 2. 21. That therefore which groweth, doth not decay, nor can perish.

perish. Thirdly, *He saueth his people*, Matth. 1. 21. *Ioseth nothing, nor casteth any out that come to him*, Ioh. 6. 37, 39. *nor can any plucke them out of his hand, but he giueth to them eternall life*, Ioh. 10. 28. How is it possible then that any of his should perish? Fourthly, *He hath prayed God for all his* (whom his Father hath giuen him, who either haue beleueed, or shall beleue in him, Ioh. 17. 9, 20.) that he would keepe them through his Name, from euill, ver. 11. 15. and he also doth still make continuall intercession for his, Rom. 8. 34. Heb. 7. 25. and appeareth for them in his Fathers presence, Heb. 9. 24. Now, vnlesse men will say, that Christs prayers are not heard, contrary to Ioh. 11. 42. and that God is not well pleased with him, contrary to Matth. 3. 17. it cannot be, that his faithfull children should perish and lose their faith.

III. *From God the holy Ghost, who dwelleth in vs*, 2. Tim. 1. 14. and *abideth in vs*, 1. Ioh. 2. 27. who is called *Gods earnest* in our hearts, 2. Cor. 1. 22. and 5. 5. and so are *vested* there with, Eph. 1. 13. and thus not here for a time, but euen *unto the day of Redemption*, Eph. 4. 30. Therefore is it not possible for the Elect to perish, except this earnest of our God, and this his Heauenly Seale be of no validity.

IIII. *From the words of Scripture*, speaking so confidently of true Beleeuers saluation: *He that beleueth in the Sonne, hath euermlasting life*, Ioh. 3. 36. and *shall not come into condemnation, but is passed from death vnto life*, Ioh. 5. 24. *For through faith, by the power of God, they are kept vnto saluation*, 1. Pet. 1. 5. yea, *the begotten of God keepeth himselfe, and the wicked one toucheth him not*, 1. Ioh. 5. 18. *for the path of the iust is as a shining light, which shineth more and more vnto the perfect day*, Prov. 4. 18. And *those that are planted in the House of the Lord, shall flourish, and still bring forth fruite*, Psal. 92. 13, 14. Also, *The righteous shall hold on his way, and be stronger and stronger*, Iob 17. 9. and nothing can separate them from Gods loue in Christ Iesus, Rom. 8. 38, 39. Therefore do not they perish, nor finally fall from Grace.

V. *From similitudes, setting out lively the durable estate of Gods Elect from falling away*. First, *from trees*, Psal. 1. 3. A
godly

godly man is as a tree planted by the riuers of water, that bringeth forth his fruit in due season, and his *leafe shall not wither, nor fade, neither shall the fruite thereof be consumed*, Ezek. 47. 12. Secondly, *Frō marriage*: I will betroth thee to me *for euer* in righteousness, in iudgement, in louing kindnes, in mercy, & faithfulness, Hos. 2. 19, 20. Thirdly, *From a head, body & members*, 1 Cor. 12. 12, 27. Christ is the Head, we the body and members in particular, *knit together, increaseth with the increasing of God*, Col. 2. 19. Eph. 4. 16. Fourthly, *From a house built firmly*, not by any tempest to be beaten downe, Mat. 7. 24, 25. Fifthly, *From fountaines of water*. For, saith Christ, the water that I shall giue him, shall be in him a well of water *springing out into everlasting life*, Ioh. 4. 14. And out of his belly should flow Riuers of *liuing water*, Ioh. 7. 38. By all these, the holy Ghost would expresse and set out the certainty of perseuerance, and that no adopted true belecuer can finally perishe, and fall away, no more then a fruitfull tree that neuer withereth, can decay; nor, then a wife betrothed for euer in righteousness, in iudgement, in louing kindnes, in mercies, in faithfulness, can be forsaken; nor, then a true head can suffer a true member of the body to perishe; nor, then fountaines of liuing water, euer flowing, can euer be drawne drie; nor, then a house wisely built vpon a rocke, can by a tempest or storme be ouerthrowne.

VI. *Frō the power of faith it selfe*, through which, by the power of God, we are kept vnto saluatiō, 1 Pet. 1. 5. for it is of a conquering nature. First, it preuaileth against the flesh, purifying the heart, Act. 15. 9. Secondly, against the diuell; Aboue all (saith the Apostle,) take the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked, Eph. 6. 16. The Apostle maketh it aboue all powerfully prevalent: Thirdly, against the world; for our faith is the victory that ouercometh the world, 1 Ioh. 5. 4. Fourthly, against all sorts of persecutions, afflictions and trials of what kind soeuer. For by faith the Saints haue endured tortures, cruell mockings, scourgings, bonds, imprisonments, stoning, sawing asunder, killing with the sword, wandring in Sheep-skinnes, Goat-skinnes, being destitute, afflicted and tormented, wandring in mountaines, dennes

dennies and caues of the earth; and yet for all this, were by faith more then Conquerors, Heb. 11. 35, 36, 37, 38. Rom. 8. 37. This is further manifest in all holy and constant Martyrs in all ages. Fifthly, it preuaileth against all the terrours of God, disquietnesse of mind, and desperate apprehensions; as we may see in *Dauid*, who being greatly disquieted in mind; said, *O my soule, why art thou so disquieted with me?* presently gaue answer as a remedy thereto, *Trust in God.* Faith in God will allay all such restlesnesse of mans soule. In the 22. Psalme, verse 1. and 2. he saith, *My God, my God, why hast thou forsaken me?* There he speakes of his roaring and crying day and night, and yet God heard not. What was his comfort and stay, that he was not swallowed vp with despaire? Euen his faith, which both made him pray still, and cry, *My God, my God, O my God;* yea challenging God for his God, *Thou art my God,* vers. 10. And so victorious was faith, that at length he triumphed with ioy, and said, *I will declare thy name to my brethren, and in the midst of the congregation will I praise thee,* vers. 22. Of such a force of faith may we obserue in many Psalmes of *Dauid*; Of this inconquerable grace we haue a rare instance in *Iob*, who in a Sea of miseries, when the venome of Gods arrowes was felt in his soule; when he saw God to set him as a marke to shoot at; when his wife grieved him, his friends vexed him, and Satan tryed him to the uttermost, and he left of all as comfortlesse; euen then, euen then, in this gulph of his sorrowes, and whirlepole of despaire, his faith made him not to faint; and therefore hee braist forth in the midst of these his vnspeakeable calamities outward, and terrors inward, *Though he kill me, yet will I trust in him.* So that great is the power of faith in desperate cases, and therefore being so victorious, it cannot be lost.

VII. *From the recovery of godly men from vnder their falls,* when they haue beene so wounded, as their wounds haue stunk, and beene corrupted, as *Dauid* speaketh. Fearefull were the falls of *Dauid*, and *Peter*; but neither of them fell finally; for they recovered: neither fell they totally: for *Dauid* in Psalme 51. 11. speaketh as he that had, as yet, Gods Spirit, and had not utterly lost it: for he prayeth God not to take his holy Spirit.

Spirit from him. He saith not, Giue me; but, Take it not from me. And as for *Peter*, it is cleere, that Christ prayed for him, that his faith should not faile, as not finally, so not torally. Luk. 22. 31. For a true Beleuer, in the day of his conuersion, hath a new birth, Ioh. 3. 3. and his state is compared to a resurrection, and is called the first Resurrection, Rev. 20. 6. Now, if a man truly regenerate, could wholly lose his faith and godlinesse, and yet after returne againe by repentance, besides his first birth, and first resurrection, there would bee so many births and resurrections, as there be falls, and risings againe: but the Scripture speaketh but of one spirituall new birth; and here, of one resurrection, and not of moe new births and resurrections: for the first new birth they cannot lose: for the seed of God doth remaine in them, 1. Ioh. 3. 9. and the second death (which is damnation) hath no power on him, that hath part in the first Resurrection, Rev. 20. 6. But if such a one could totally and finally fall away, it should haue power on him, and he could not rise againe vnto newnesse of life. Therefore the truly Regenerate, though they fall, yea, and that sometimes fearefully, yet fall they not totally, nor therefore can fall finally.

VIII. and lastly, *From the sentence of the holy Ghost*, vpon all those which finally apostate from Gods people, 1. Ioh. 2. 19. First, saith the Apostle, *They were not of vs*, that is, not of the Elect: for by *vs*, *Iohn* vnderstands himselfe and the Chosen of God, effectually called, true belecuers, liuely members of Christ, and children of God, which they indeed were not, though, by profession for a time, they had the name to be such. Secondly, that *if they had bene of vs* (saith he) *they would no doubt haue continued with vs*. Where the Apostle confidently speaketh, saying, *No doubt*, that such as be of the number as hee himselfe was of, do continue, and fall not away from them. Thirdly, that all among those iustified ones are not of them, but other are mixed with them; these are they which fall away, and not any of the rest totally and finally. Fourthly, that albeit these are not manifest to men, so long as they abide in the Church, but seeme to be the same that others be; yet their fall-

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See how Saint
Austin thus
expounds the
meaning
largely cited
by Bishop a-
gainst Bishop,
of the certai-
nty of saluation,
pag. 321. 322.

ling away, discouers the to be none of that blessed number; yea, and therefore they fall away, that it might be made manifest that they were not of them. And to this adde the place of Iude, ver. 19. That they who separate themselves, are sensual, hauing not the Spirit; and, if any man haue not the Spirit, he is none of Christs, Rom. 8. 9. Therefore they are not regenerate by the Spirit: they are none of Christs, which fall away, * howsoeuer for a time they may seeme to bee his. These seeming faithfull ones, onely fall away, and none of the truly iustified.

*a See Scisfri-
dus Sacrus, de
Academica
Pontificiorum
dubitacione in
negotio iustifi-
cationis, very
largely hand-
ling this mat-
ter from all To-
pick places.*

The objected Scriptures answered.

Luk. 8. 13. *They on the Rocks, are they which when they heare, receiue the Word with ioy: and these haue no roote, which for a while beleue, and in time of temptation fall away.*

Ans. It is not denied of vs, but that some kinde of beleeuers may fall way. This is not the question; but, Whether true beleeuers hauing sauing faith, and truly perswaded of Gods mercy towards them, in Iesus Christ, bringing forth liuely fruits of faith, can finally fall away? This is the question, and not the other. To this place then I thus answer, That it speaketh not of them that beleue by a iustifying faith, which rooteth vs into Christ, but of an inferiour faith, as the words plainly teach: for it is said, that they haue no roote, which for a while beleue. Such indeed may, and doe fall away in time of trouble for Religion. Therefore it is weake and rootlesse arguing, from the falling away of them which haue this rootlesse faith, to conclude the falling away of them which haue true sound iustifying faith. For albeit sauing faith includeth historicall and temporarie, yet bethey not one and the same, but doe much differ, as before is manifested, and euen also out of this Parable: For

First, *Temporarie* faith is in them whose hearts are rocky and stony, Luk. 8. 13. but sauing faith is in those, whose hearts bee good and honest, verse 15. Secondly, *Temporarie* faith is in them that receiue the Word immediately with a sudden affection of ioy, Mar. 4. 16. Matth. 13. 20. Ioh. 5. 35. but no mention is made of sound iudgement and vnderstanding, or of an at-
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tentive minde to learne, vnderstand and keepe it : But sauing faith is in him that so heareth, that he doth vnderstand it; in hearing, attendeth; & intendeth in hearing, to vnderstand. 3. *Temporary* faith is in them, which haue no root in themselves, Mat. 13. 21. nor moisture, Luk. 8. 6. But, sauing faith is in them that haue root, Ephes. 3. 17. and are full of moisture, maintained by the founaine of Christs grace : for out of the belly of such beleeuers shall flow riuers of liuing waters, Ioh. 7. 38. which shall spring vp to eternall life, Ioh. 4. 14. 4. *Temporarie* Faith may they haue, which yet want liuely fruits, though they may doe in shew many things, Mar. 6. 20. Therefore in this parabollicall exposition, Christ mentioneth no fruits of this temporarie faith : but sauing faith in them that haue it, beareth fruit, and bringeth forth, some an hundred, some sixty, and some thirty fold, Matth. 13. 23. Mar. 4. 20.

Lastly, *temporarie* faith, in time of trouble and persecution for the Words sake, doth not preserue such beleeuers from being forthwith offended thereat, Matth. 13. 21. Luk. 8. 13. But sauing faith keepeth a true Christian from taking such an offence, making him to keepe the Word, and to bring forth fruit with patience, Luk. 8. 15. in which patience they possesse their soules, and so fall not away. Therefore seeing there is such difference betweene these, it will not follow, though temporarie faith fall away, that therefore sauing faith should fall away. And yet either thus must they conclude hence, or they conclude nothing out of this Text, for their purpose.

1. Tim. 1. 19. *Holding faith and a good conscience, which some hauing put away, concerning faith, haue made shipwracke.*

Answ. 1. This speaketh of blasphemous men, verse 20. who had put away a good conscience, at least, the shew of it; which can neuer be separate from sauing faith, verse 5. And therefore by faith here, cannot be meant that excellent faith.

Secondly, here by faith is vnderstood the doctrine of faith, and profession thereof, which they that lose the care of a good conscience, soone make shipwracke of, and fall from. That faith is put for the doctrine and profession of faith, these places shew, Act. 6. 7. Gal. 1. 23. 1. Tim. 3. 8. and 4. 1. Tit. 1. 3.

Thirdly,

Occumen. on
this place.

Thirdly, if it be taken for the gift of faith, it must then bee vnderstood of groundlesse temporarie faith, which may bee lost, and not of iustifying faith, which (as before is proued) cannot finally be lost.

2. Tim. 2. 18. *Who, concerning the truth, haue erred, saying that the Resurrection is past already, and overthrow the faith of some.*

Ans. 1. Faith is here put for the faith of the true doctrine concerning the Resurrection, which by false Teachers was overthrowne, and namely, by *Hymeneus* and *Philetus*. Secondly, these some, whose faith was ouerthrowne, were not *Elect*, nor true Children of God: for in the next verse 19. it is said, *Nevertheless, the foundation of God standeth sure, hauing the scale, The Lord knoweth them that are his.* As if he had said, Though these false Teachers overthrow the faith of some, yet are these none of the Lords *Elect*, none of his adopted children, whose knowledge of them is a sure scale, & an vnmoueable foundation, that they cannot perish. Therefore these some, not being of the *Elect*, their faith was not the faith of the *Elect*, nor faith of that kinde, but another faith of baser mould, and so, not that sauing faith, of which the question is.

1. Tim. 6. 2. *Which some professing, haue erred concerning the faith.*

Ans. Faith, as before, is here the sound and wholesome Doctrine of faith: For it is opposed to prophane and vaine babblings, and oppositions of sciences, falsely so called, verse 20. Also the word *erred* shewed as much; for error is to bee vnderstood of Doctrine, and not of the gift of faith it selfe. And thus is *Faith* taken in 1. Tim. 4. 1.

Reuel. 2. 5. *Remember from whence thou art fallen.*

Ans. 1. Here is no mention of losse of faith, of which the question is. Secondly, by falling, here is not to be vnderstood of a totall, or small falling away, but onely the decay of loue, not being in him in such a degree, as at the first. For this Angell had yet very excellent graces in him, workes, labour, patience, zeale against false Teachers, hating those whom God hated, hauing patience, and not fainted, Reuel. 2. 3, 6. If he fainted not, he had not lost his faith. This place is therefore rather against our Adversaries,

nerfaries, then any thing for them. But our Gagger gazing about without iudgement, where-euer hee found a word founding to his fancy, though nothing to purpose; that hee will fet downe. He should haue remembered, that euery flicke will not make a gagge for euery mouth.

Luk. 19. 24. Take from him the pound.

Ans. 1. This is a Parable, and therefore affordeth no sound demonstration by argument in a matter of controuersie. Secondly, if the words be to be vrged, he lost not his pound, but it was taken from him; and then, when iudgement was to be executed vpon him, Mat. 25. 30. Our question is, of losing it here before iudgement. Thirdly, by *pound* here, is not meant sauing faith, of which the question is, but some common graces afforded to Castawayes, such as this man was, Mat. 25. 30. which if not wel vsed, or abused, God may depriue a man of. But where is it read, that God will take away his sauing grace from any man, and damne them?

Mat. 25. 8. And the foolish said vnto the wise, Giue vs of your oyle: for our Lamps are gone out.

Ans. 1. This is a parabollicall speech, and therefore is not fit for argumentation, in a controuerted point. Secondly, by Lamps and Oyle, are meant not iustification, or iustifying faith, or adoption, or Christ being made our Wisedome: for then could not the receiuers bee deciphered by the name of foolish Virgins. But some other more common graces, which in some receiuers vanish, in others are fed and increased vnto a due progresse of life and light, putting them into a true state of iustification. This was only in the wise Virgins. The foolish had onely a false fire or blaze of some good beginning, which neuer came to growth: and herein they represent the Reprobates.

Heb. 6. 4, 5, 6. It is impossible for those which were once enlightened, and haue tasted of the heavenly gift, and were made partakers of the holy Ghost, and haue tasted the good Word of God, and the powers of the world to come; if they should fall away, to renew them againe to repentance, &c.

Ans. 1. This is but a supposition, with an *If they should fall away*. He teacheth not positiuely that such may fall away. Secondly,

condly, grant that such may fall away; It is meant of Reprobates, and not of the Elect: For they here are said to be enlightened, and but to taste of the heavenly gift and Word of God, &c. But the Elect doe more then taste: for they receiue it, digest, and concoct it, and finde nourishment and strength thereby. Again, these are such as cannot be renewed by repentance; which is such a falling, as neuer happeneth to the Elect. Moreover, these are such as make a generall Apostacie, crucifying to themselves afresh the Sonne of God; and euen sinne against the holy Ghost; which the Elect in Christ cannot doe. So by this Text we see, that they which haue these gifts and illuminations, may fall totally from Christ. But there bee proper graces to the Elect, and such things as accompany saluation, which as the Apostle was perswaded, were in the Hebrewes, thought he thus spake vnto them, verse 9.

Ezek. 18. 24, 26. *When a righteous man turneth away from his righteousness.*

Ans. 1. There is a righteous man seeming so before men, Mat. 9. 13. but is not before God: such a one may turne from his righteousness, and such a one is here meant. For this righteous man here so falls, as that he may commit all the abominations that the wicked doth, verse 24. and dye therein, verse 26. and so apostatize finally: but a righteous man before God, doth not so, for he shineth more and more vnto the perfect day, Prou. 4. 18. and shall be in euerlasting remembrance, Psal. 112. 6. and his memory is blessed, Prou. 10. 7.

Secondly, there is a double righteousness; the one Legally, and the other Euangelicall, which is the righteousness of faith, that is, the righteousness of Christ applyed to vs by faith, and so made ours, which cannot be lost, because it is Christs. But the other may; and this is the righteousness which here the Prophet speaketh of: For this righteousness is such as is blotted out by sinne, and which in the day of trespass shall not be mentioned, as not being able to cleere him before God, vers. 24. But Euangelicall righteousness is not blotted out in the day of mans transgression, but is able to pacifie Gods wrath, and keepe the repentant in Gods fauour.

Besides these many objected places against the assurance of saluation, they alledge reasons, especially these, which to the ignorant carry a great shew.

Obiection.

First, that God in the Scripture doth not speake particularly by name to any, that he shall be saued: And therefore no mā can haue faith to beleue certainly himselfe to be saued; because there is not any such particular word of personall saluation to any man.

Ans. There is in effect as much, counteruailing a particular promise, as if the true-hearted Beleuer were personally named. The promises are propounded in general. It is true that in Gods book we find the proposition only in this māner. *Mar. 16. 16. He that beleueth, and is baptized, shall be saved. Ioh. 3. 15. Whosoever beleueth in him, shall not perish, but haue life euerslasting. Act. 10. 43. Whosoever beleueth in him, shall receive remission of sinnes, and shall not be ashamed. Rom. 9. 33. & 10. 11.* The assumption of Minor is suggested by experience, *I beleue.* Thence the confidence with comfort interreth the conclusion necessarily following: *Therefore I shall not perish, but haue life euerslasting.*

First, these and such like promises in generall to all, include particular persons. Whence it is, that sometime they are propounded singularly in the second person: *If thou confesse with thy mouth, the Lord Iesus, and beleue in thine heart, thou shalt be saved, Rom. 10. 9. Awake, thou that sleepest, and arise from the dead, and Christ shall giue thee light, Ephel. 5. 14.* Thus speaking as to particular men.

Secondly, Gods Ministers, they come in Christs stead, *2. Cor. 5. 20.* and doe alledge these faithfull promises of God made in generall, and apply them to their hearers, assuring them, that if they beleue, these promises shall be certainly performed. Thus Peter applied the promises, *Act. 2. 38, 39. & 3. 25, 26.* So did *S. Paul, Act. 13. 26. & 16. 31.* which assurance made by faithfull Ministers vpon these vndeceivable promises of God, is to bee received and beleued, as from Christs owne mouth; because they speake not vpon any warrant of their owne, but vpon the vndoubted warrant of Christ himselfe.

Thirdly, the Hearers (as many as be ordained to eternall life, *Act. 13. 48.* beleeuing, doe apprehend, and by faith doe apply to them-

themselves these promises so delinere; for that they know that they doe beleue, and truly repent; of which their conscience beareth witness; whose heart is so seasoned with grace, and conformed to Gods voice, as the same like an Echo answereth thereto: So that when God saith, *Seek ye my face*, the faithfull soule answereth to God, *Thy face, Lord, will I seeke*, Psal. 27. 8. When God saith, *Thou art my people*, it soundeth backe, *Thou art the Lord my God*, Zach. 13. 9. When Christ saith, *If thou beleuest, all things are possible to him that beleueth*, he answereth, *Lord, I beleue, helpe my unbeliefe*, Mat. 9. 23. When God requireth his will to be done, and his commandments diligently to be kept, the gracious soule is moued with desire therto, *Oh, that my wayes were directed to the keeping of thy Statutes*, Psal. 119. 4. 5. and shewes it selfe ready, *Loe, I come, O God, I am content to doe it, yea, thy Law is within my heart*, Psal. 40. 7, 8. Therefore their faith claimeth these promises, and concludeth the assurance of the things promised in particular so to themselves, as if they in the same promises were personally named.

Fourthly, to this spirit of true Believers the holy Ghost beareth witness, Rom. 8. 16, and it is true, 1. Ioh. 5. 6. that wee are the sonnes of God, Rom. 8. 16. and that God hath giuen to vs eternall life, 1. Ioh. 5. 11. which true Believers doe know: for the Word was written also, that this they should know, 1. Ioh. 5. 13. Thus we see, how a true Believer hath his particular perswasion, not from an idle fantasie, or vaine conceit, but from the vndoubted Word of God, and from the faithfull witness of Gods Spirit, and his owne conscience. If our Adversaries will be yet obstinate, and say, that these generall promises cannot bee thus particularly applied; I demand foure things:

First, why is it said, Rom. 13. 24. Whatsoeuer things were written aforetime, were written for our learning, that wee through patience, and comfort of the Scriptures, might haue hope? and in Rom. 4. 23, 24. That the things written, were not written for their sakes onely, of whom they were spoken, but for vs also, if we cannot apply them as spoken to euery one.

Secondly, why haue the Apostles applyed the generall promises to particular persons, so as they haue done, as before is

shewed, Act. 3. 26. & 16. 31. & 13. 26. and why haue they comforted the faithfull in generall, with a promise made to one before in particular, Ioh. 1. 9. Heb. 13. 5? And why did *Zachary* include himselfe in those promises made long before, to *Abraham*, as spoken to himselfe and those then living, Luk. 1. 73. 74. if faith might not apply them to a beleeuers owne speciall comfort?

Thirdly, how can the Popish Priests, from a generall Scripture, Ioh. 20. 23. with such authoritie absolue their particular Penitentiaries? And are either those Priests, or any of their Penitentiaries named in the Text? If vpon so generall words they can be bold to assure their Confessors of pardon of sinnes, may not a true Beleeuer, vpon the forenamed grounds, bee assured particularly of his owne saluation?

Lastly, if there can be no assured application, without particular nomination, how shall men become obedient to the precepts and commandements of God? how shall any bee stirred vp by exhortation? how shall any bee terrified by threatnings? For in none of these is any man personally named, more then in the promises. Therefore as in hearing the other, we apply them, and verily take them without any doubt, as spoken to vs in particular, to worke obedience and feare: so in hearing these promises are we to apply them, as spoken to vs by name, if we truly beleeue to our heavenly comfort, and assurance of life.

Objection.

Secondly, they say, that Gods Decree, whence we fetch the ground of assurance, is conditionall, If we beleeue; If we liue, as we ought to liue, and perseuer to the end. Which perseuerance when God foreseeth in vs, doth thereupon elect vs to saluation.

Ans. The Decree is absolute according to the good pleasure of Gods owne will. For therefore we beleeue, because hee so hath ordained it, Act. 13. 48. We walke in good workes, because he hath so fore-ordained vs thereto, Ephes. 2. 10. We are in time called, justified, made conformable to Christ, adopted for children, to bring forth fruit, that also the same should remaine, and so be at length glorified, because he hath predestinated and ordained vs thereto, Rom. 8. 30. Ephes. 1. 5. Ioh. 15. 16. So as his Decree is the cause of all good to vs, and not our obedience and perseuerance the cause of his Decree.

Thirdly,

Thirdly, this Doctrin of the certainty of saluation, and that faith cannot faile, maketh men secure, & careles of good works. *Obiection.*

Ans. This is a very old obiection, but altogether slanderous. There is indeed to be granted a kind of security or assurednesse, being vnderstood spiritually; for it maketh vs secure in God, in the infinitenesse of his mercy towards vs through Christ, in the vndoubted truth of his promises, in the full & perfect satisfaction made by Christ, and in the vchangeablenesse of Gods eternall Decree, to saue all those which truly beleue in Christ. But this Doctrin maketh them not carnally secure, which are vpon solid ground, assured of their saluation, which is thus manifest.

First, this sauing faith, as you haue heard, is euer accompanied with other graces, which maketh the true Beleuers neither barren nor vnfruitfull, 2. Pet. 1. 5, 8.

Secondly, this precious faith doth not onely claime the promises, but humbly attendeth vpon Gods will, in vsing such meanes, as God hath appointed in the way to Heauen.

Thirdly, it is euident from examples in Scripture, of such as were certaine of saluation, as *Abraham, Moses, David, S. Paul* and others, that they did not therefore neglect their duties. And such with vs, as conscionably hold this doctrine, doe walke nothing lesse carefully in the wayes of Gods Commandements, but doe endeavour to keepe a good conscience towards God and men. And what if vaine presumptuous spirits abase this doctrine, as they doe other holy and wholesome truths, to their condemnation? is the Doctrin therefore faulty? Shall the abuse of truth make it to be iudged falshood. God forbid.

To conclude, this Doctrin of assurance, is most comfortable to humbled and afflicted soules, as the other is full of slauish feare, and very comfortlesse. For what can bee more terrour to mans heart, in the time of temptation, when hee hath fallen by infirmities suddenly into some grieuous offence, as *Peter* did, and being assaulted by Satan to despaire, as *Judas* did, then to be perswaded, that Gods Decree dependeth vpon mans perseuerance, that the couenât of Grace made with his soule may be annihilated, his promises fallible, his power frustrated, Christs strength too feeble to vphold him, Christs prayers not of force

to preuaile for him with God, the holy Spirit to haue forsaken him, the Seale of Gods Couenant broken off, the writing cancelled, Faith it selfe, and the hope of heauen lost for euer? This wounded spirit, this soule thus perplexed, this heart thus affrighted, cast into such a deepe gulph of despaire, who can but pittie, and withall beware of that desperate Doctrine, which casteth poore soules into such vnexpressible misery and sorrows of heart?

On the other side, by the Doctrine of assurance of saluation, when a poore weake Christian hath beene ouertaken by some violent storme of temptation, and commeth to the sight of sin, with *David*, cryeth & calleth with bitter teares of repentance, and faine would finde peace with God againe, how comfortable will it be in such a distresse, when Satan with his fiery darts assaulteth him, to thinke, that though he hath failed on his part, and so vndone himselfe for euer, as much as lyeth in him, yet that God is one and the same, his Decree vnalterable, his Couenant not broken on his part, Christ still his Saviour, his prayers prevalent for him, the Spirit of God exciting him to prayer, with groanes not to be expressed, and his faith though shaken, yet not lost? O how will the meditation hereof comfort such an afflicted spirit, & turne his heart to seeke after God, grieuing with himselfe that he should displease so gracious a God, and after he hath once againe found some comfort, to put on a resolution neuer to offend so any more, & in a holy zeale therefore to auenge himselfe on himselfe, bringing downe his flesh in subiection to the Spirit; and all this, with an earnest loue to God, and care to please him, euen for that he hath not lost, through his fall, the assurance of his saluation, as iustly he had deserued? Thus is this Doctrine a comfort in distresse, and an encouragement after a fall, to rise againe, and in the time of greatest peace, neuer any cause of carelesse securitie, but rather of spirituall ioy, and an incitement to well-doing, to expresse all thanks.

fulnesse to God, through Christ, for the same. Euen so, *Amen.*

FINIS,

